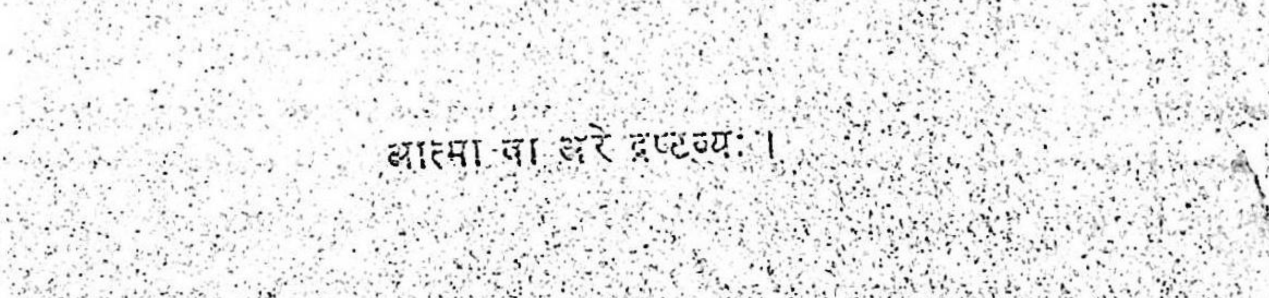
Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



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Pathway to God

(*A Journal of Spiritual Life*)
Editors :
K. D. Tangod M.A.
S. G. Deshpande M.A.

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Contents

1) Prayer — (*i*)
2) Editorial — (*ii*)
3) The Compassionate Budha *Dr. P. Nagaraja Rao* 1
4) Analytical Philosophy and Religious Language *Motilal Pandit* 12
5) Ranade and his Philosophy of Mysticism *Dr. S G. Tulpule* 24
6) Mohammad, the Prophet and his Philosophy *Prof. Ramkrishna Rao* 41
7) What Ought we to do ? *Prof. S. N. Kulkarni* 66
8) Review — 71
9) A Short Report of the Academy — 75

हिंदी विभाग

१) संत कबीरका उपदेशामृत –रोहित मेहता 1

Photographs

1) Shri Gurudeva Ranade
2) Unveiling of the portrait of Shivasharane Shivalingawa

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Pathway to God

(*A Journal of Spiritual Life*)

"One God, One World, One Humanity"

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Prayer

अयः स्पर्शे लग्नं सपदि लभते हेमपदवीं
यथा रथ्यापाथः शुचि भवति गङ्गौघमिलितम् ।
तथा तत्तत्पापैरतिमलिनमन्तर्मम यदि
त्वयि प्रेम्णा सक्तं कथमिव न जायेत विमलम् ॥

Iron touched by the philosopher's stone is transformed into gold. The waters of the road being mixed with those of the Ganga become pure. In like manner, O Mother, being attached through devotion to Thee, will not my heart become pure, greatly soiled though it may be by many sins?

– Śrī Śaṅkarācārya:
Anandalaharī, 12

Editorial

GEETA-JAYANTI–that bids fair to be a World Festival.

It is a fact worth noting that the different sections of Humanity, sparsely scattered over the distant parts of the globe having meagre means of communication till the advent of the modern age, are concurrent, from time immemorial, in dividing the span of an year in exactly 12 parts, called months! But this concurrence vanishes away when it comes to deciding which of them is the most important. Christians regard the month of April as the most sacred one, because Easter, which marks the resurrection of Christ, falls in that month; while Mohammedans treat the month of Moharram as the holiest because it commemorates the noblest sacrifice of the martyrs, Hasan and Husain.

As for the Hindus, the selection of the best month of the year is done by the highest incarnation of the Almighty–Sri Krishna – Himself when He declared, in the tenth chaptar of the Bhagavadgita, that the month of Margashirsa was His own embodiment. But He has made no mention of the reason for His choice. That has given a free scope for all Hindu thinkers to guess what the reason may have been.

Lok. Tilak- the renowned Hindu Scholar and patriot-mentioned an astronomical fact as the basis of that choice. He maintains, that, the sampat bindu (a point on the horizon which marks the beginning of a fresh revolution of the sun along the circular orbit of the 27 asterisks) is a shifting point which recedes every year by one degree, and thus travels through the entire range of the 27 asterisks one by one. He further concludes, that, the Sampat Bindu of the sun's revolution must have been located in the range of the asterisk Margashirsa when the Gita Exhortation took place and hence Sri Krishna must have given preference to that month. The astronomical situation of the Sampat Bindu may have been as stated by Lok. Tilak; but that astronomical coincidence does not in our opinion deserve to be given so much importance in the selection of the best month of the year.

We are of opinion, that, the month of Margashirsa was given the first place by Sri Krishna, because it was lucky enough to synchronize with the incidence of the Bhagwadgita Exhortation, which He Himself regarded as unique. When, after the termination of the Mahabharat war, Arjuna requested Him to repeat that heart-gripping advice once again, He told him that even He Himself would be unable to do it; for, He had been in such an unsurpassing solemn mood while delivering that advice then, that it was impossible to regain that mood artificially. So, the month of Margashirsa has the credit of giving the stumbling Humanity, the best exhortation, that has no parallel in the history of the world.

What is the precious and peculiar significance of that exhortation? For the sake of brevity, it may be summed up in two aspects viz : proper perspective of a confounding situation or a problem and a devoted, yet unattached performance of one's duty in the light of that perspective. Out of the two aspects of Gita Exhortation, the first – viz : the proper perspective – is of a prime importance. For, in most cases of colossal misjudgment, want of proper perspective of the problem or situation is at the root of the consequent disasters. Similar was the case with Arjuna's decision to abstain from war, to fight which he had so enthusiastically come to the battle-field.

Sri Krishna gave Arjuna the proper perspective of the situation, by impressing upon his mind, that, it was no longer a question of partition of the ancestral kingdom by amicable settlement. For, Duryodhana's challenge to Pandavas to wrest their share if they could from his steel fist, had changed the whole situation and it was now a war for the establishment of truth and justice – a crusade, so to say.

This perspective set at rest all doubts of Arjuna and he decided to fight, with all his might and the result was the supremacy of justice over injustice, of religion over irreligion as described by Sanjaya in यत्र योगेश्वरः कृष्ण यत्र पार्थो धनुर्धरः। तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम।

Mr. Hammershoeld, the first General Secretary of the UNO, had openly acknowledged his indebtedness to the Gita-Exhortation and had followed its principle while successfully handling the problem of the civil war in Korea.

The atmosphere of the whole world is getting surcharged with admiration of Gita and the day is not too far when Gita-Jayanti will be observed as a World-Festival.

* * *

Geeta Jayanti.

Geeta Jayanti was celebrated in Gurudev Mandir this year from 19th to 21st December 1977. Geeta reciting contests, collective Geeta reading, Bhajans and discourses on Geeta were arranged. 39 girls and boys took part in recitation contests The performance of the girls was better than that of the boys. In the collective Geeta reading in the morning a few ladies also took part, prominent among them being Dr. (Mrs.) Mandakini Pattan and Mrs. Ushatai Gogate. Talks were delivered in the evening by men like Shikerkar Shastri, Shri. Kinjawadekar, Shri. Kanade and Shri Dandage Shastri. Poojya Shri. Mallikarjunswamiji of Bijapur presided over the talks and spoke on Geeta on all the 3 days.

Two age groups were formed for recitiation, one below ten years and the other from 10 to 20 years. The first 3 rank holders in each group are given prizes; and some consolation prizes are given to participants from the backward communities. Each participant gets a copy of Geeta by way of encouragement.

The prize distribution will take place on 1-1-1978. It is proposed to start a Geeta study Circle on that day.

● ● ●

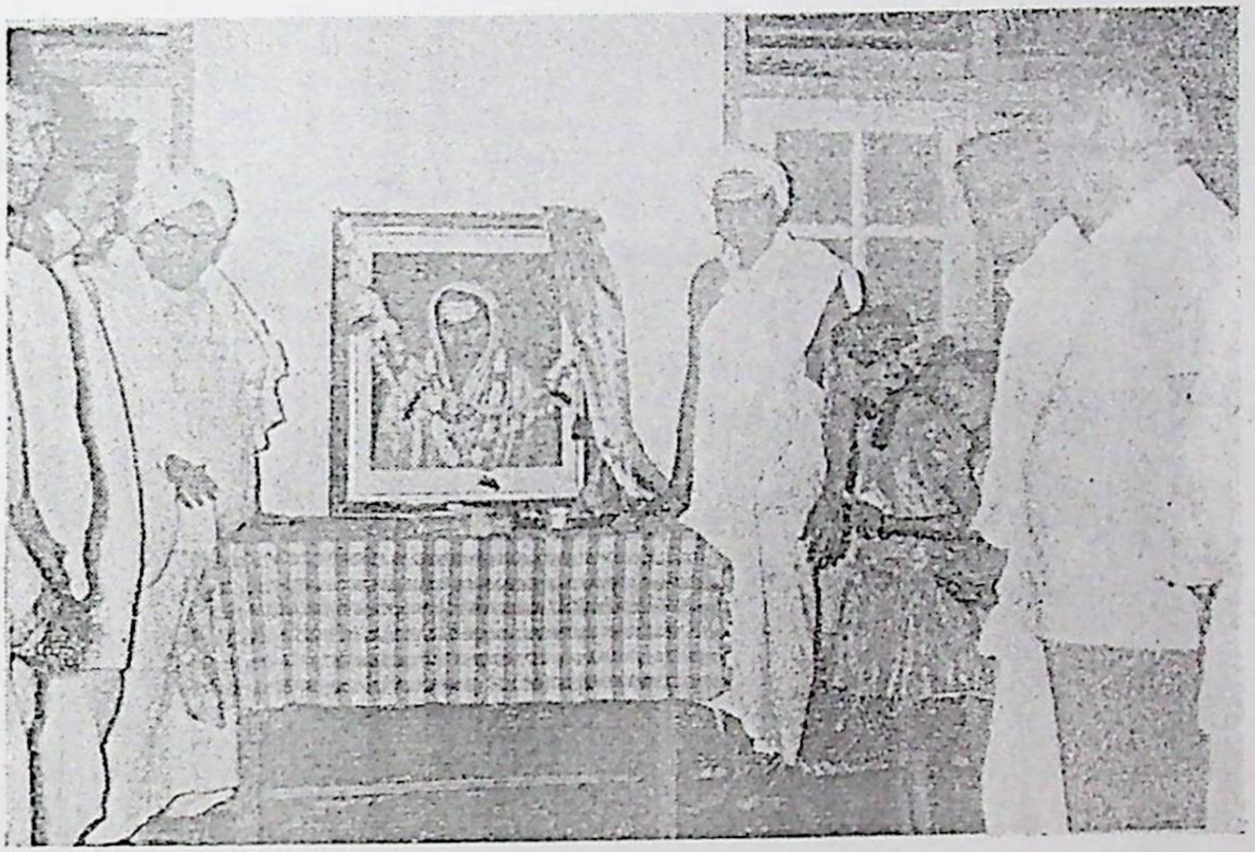
Shivalingawa

Under the auspices of the Academy a pleasant function was arranged on 20-11-1977 regarding the unveiling of the portrait of Saint Shivalingawa and releasing the book 'Shivasharane Shivalingawa' in Gurudev Mandir. The book is written in Kannad by Shri R. P. Kulkarni of Athani and is now published by the Academy. His Holiness, Vedantkesari Shri Mallikarjun Swamiji was the Chief Guest at the function. His Holiness Shri Nagnoor Swamiji graced the function by his presence.

The function began with the prayer song "ದೇವ ಓಂಗುರುರಾಯ" - an invocation to Shri Nimbargi Maharaj for his blessings which was sung devoutly and melodiously by Smt. Mahindrakar of Dharwar. Shri K. D. Sangoram, Chairman of the Academy, welcoming Poojya Shri Mallikarjun Swamiji, Shri Nagnoor Swamiji and the gathering, narrated the progress of the work carried on by the Academy on the guidelines of the aims and objects of the Academy as designed by Gurudev Ranade, with special reference to the publication of books. He then referred to the various difficulties in collecting all the valuable material for the book and expressed gratification for the able and skilful handling of all the available material by Shri R. P. Kulkarni in bringing out such a useful book of an outstanding merit. Saint Shivalingawa was a great lady mystic of modern times, who, according to Gurudev Ranade, had reached very great heights in spiritual experience. This can be easily seen from the Songs and Vachanas which have been published as a part of this book.

Introducing the chief guest, Shri M. S. Desh-

Unveiling of the portrait of Shivasharane Shivalingawa
in Gurudev Mandir : 20-11-1977.



H. H. Shri Nagnoor Swamiji. On his right, Shri K. D. Sangoram, Chairman of the Academy.	H. H. Vedantakesari Shri Mallikarjun Swamiji.

pande, a life-member of the Academy, said that Shri Mallikarjun Swamiji was a great personality, well-versed in all the branches of Vedant Philosophy; he has written volumes on Bhagvadgita, Vedant and Yogasutras. He is not only a profound philosopher but also a deeply devout Shivayogi, dedicated to spreading the gospel of Shivayoga and Vedant. Thus here is a happy coincidence that we have a Shivayogi as a chief guest for a function concerning a Shivayogini.

H. H. Shri Swamiji then unveiled the portrait of Saint "Shivalingawa". Releasing the book for publication, Shri. Swamiji extolled the work carried on by the Academy and said that the book is really a valuable contribution to spiritual literature in Kannad. He complimented the author of the book, for following the method eulogized by Gurudev Ranade, of taking a survey of life and teaching especially from the standpoint of psychology-of mysticism and also for avoiding the temptation of merely enumerating several miracles. A Sadhaka, Shri Swamiji said, may come in possession of some miraculous powers by means of some occult or Yogic Sadhana; but added that mere possession of such miraculous powers will not enable him to attain to mystical experience; further, Shri Swamiji warned that a tendency to indulge in performing miracles happens to be the most serious obstacle to the progress on the path of God-realisation.

Emphasizing the necessity of a spiritual Teacher, Shri Swamiji said Shivalingawa was very fortunate in having initiation from a worthy Sadguru in her very early days. But unfortunately her worldly life was full of misery and distress. She was, however, gifted with an intensively devotional temperament and she carried on her Sadhana with great zeal. She devoted herself to meditation all the while in a sitting posture and never allowed her body to lie down for sleep. In such rigourously austere manner she carried on her Sadhana and ultimataly became a worthy receipient of the grace of God. She was poor in evanescent worldly wealth but became very rich in everlasting spiritual wealth (शिवसंपत्ति). She lost her only son; but through the grace of her Sadguru, she had a new Spiritual Son - a mystical experience of the vision of a spiritual child, which she has vividly delineated in her well-known immortal song " ಮಗಾ ಹುಟ್ಟಿದನವ್ವಾ." Shri Swamiji just gave a glimpse of the excellence of the song to the audience and promised to explain it at length in the course of his another address. Her songs and vachanas, Swamiji pointed out, were exceptionally brilliant and full of spiritual fervour, every word of them being very significant and meaningful. Finally, Shri Swamiji emphatically said that God-realisation was the supreme ideal to be achieved by every human being. At the same time he pointed out that for the attainment of this ideal one is required to make sacrifice (त्याग)- sacrifice of worldly pleasures for the attainment of spiritual bliss. He exhorted the audience to put in their best efforts in this direction and try to reach the supreme ideal of mankind.

The song " ಮಗಾ ಹುಟ್ಟಿದನವ್ವಾ " referred to by Shri Swamiji in the course of his address was then sung by Smt. Mahindrakar in a solemn impressive melody. Shri K. D. Sangoram thanked Shri Swamiji and the gathering. The function, thereafter came to an end with the Arati (ಆರತಿ) - worship to Shri Shivalingawa.

Arati "ಜಯ ಜಯ ಜಯ ಆರತಿ ಹಾಡುವೆ ಲಿಂಗದಾಯಕ ಸ್ವಾಮಿಗೆ" composed by Shri Shivalingawa, was solemnly recited by Shri Pralhadrao Kulkarni.

• • •

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THE COMPASSIONATE BUDDHA

Dr. P. Nagaraja Rao.

India produced besides the six systems two prophetic religions, Buddhism and Jainism. Buddhism is today a world religion. Though it was born in India, it has crossed its borders and accepted by one-fifth of humanity. It has influenced the thought, art, literature and ways of life of vast sections in Asia including Sri Lanka, Burma, Cambodia, Thailand, Vietnam, Laos, Nepal, Sikkim, Tibet, Mangolia, China, Korea and Japan.

The age in which the Buddha was born was a time of great spiritual unrest and remarkable intellectual ferment. It gave birth to a galaxy of spiritual leaders of mankind. There was Pythagoras in Greece, Zoroaster in Persia, Lao-tzu and Confucius in China. Hindu tradition looks upon the Buddha as one of the ten incarnations of the Lord, in spite of the traditional Vedanta outlook on the Buddha, as one who is heterodox and beyond the pale of the Vedas. Jayadeva, (the ninth century Sanskrit poet of Bengal,) describes in his celebrated *Astapadi* of the *Gita Govinda*, the 10 incarnations of the Lord. He described the Buddha: " O You, merciful of heart, you denounced the Veda where the slaughter of the cattle is taught. O Kesava ! You, in the form of the Buddha, Victory to You, to You who spread mercy."

Though the Buddha was acclaimed as the incarnation of the Lord, his teaching was criticised by all the scholars of Vedanta. A few orthodox exponents of Vedanta indulge in the cheap exultation that Buddhism is driven out of India. It is neither a fair nor a correct statement. Hinduism absorbed all that is best in the Buddha and blended it in its tradition. In a large sense, the Buddha is a maker of modern Hinduism. The life of Gautama the Buddha is described by Asvaghosa in his *Buddha Caritra*. It is modelled on Valmiki's *Ramayana*. The details of his life are well known. There is a dramatic turn in his life. It is recounted best by Sir Edwin Arnold in *Light of Asia*. The life has also been rendered in dance-drama. The incidents are carved and cut in the caves of Ajanta and Ellora.

Dr. S. Radhakrishnan in his British Academy lecture (On a Master-mind) in June 1938, submitted his estimate of the Buddha, which is matchless for its comprehensive sweep. "In Gautama the Buddha we have a Master-mind from the east, second to none, so far as the influence on the thought and life of the human race is concerned, and sacred to all, as the founder of a religious tradition, whose hold is hardly less wide and deep than any other. He belongs to the history of the world's thought, to the general inheritance of all cultivated men: for judged by intellectual integrity, moral earnestness and spiritual insight, he is undoubtedly one of the greatest figures in history." Professor E. A. Burtt calls him 'the Compassionate Buddha'. The *mahakaruna* of the Buddha is the *agape* or charity in St. Paul.

The Buddha was born in 563 B.C. to a feudal lord Suddhodana, and his name was Siddhartha. Sakya was the name of the clan to which he belonged. He was loved by his parents. His birth was on a full moon day as was his enlightenment and his passing away. At his birth, the priests foretold that Gautama would either become an emperor or a wandering ascetic. This ambiguous prophecy disturbed the parents. Aged Seers prophesied the future spiritual greatness of the child.

Gautama lost his mother just seven days after his birth and was brought up by his stepmother. The parents were anxious to guard the child from the knowledge of all ills. He was handsome in his appearance, inspiring to those who came into contact with him. He was fair in colour and fine in presence. At 16, he was married to one Yasodhara. To them the child Rahula was born. Gautama was sheltered from the sight and knowledge of the sorrows of human life. He was surrounded by women, pomp and joy. He grew to manhood, surrounded by scenes of luxury and sensuous enjoyment. Once when as usual he went out, the servants ran in advance to keep the road clear of all the scenes of sorrows in life, e. g., sickness, death, poverty etc. The royal prince was so perfectly protected as to become unaware of any sorrow of human existence. No sight, event or shadow was to fall in the way of the joyful existence of the prince, which might lead to awkward questions and tormenting speculations disclosing the gloomy side of human life.

This was not long possible. One day, Siddhartha started on a glorious journey which gave the world the gospel of universal compassion. When he went out in his chariot, he saw four sights, an old man, a sick man, a corpse and a mendicant. These different sights burnt the lessons about the mortality of things into his life, their impermanence and the fact of pain and sorrow that is human life. Siddhartha had an alert mind, eager spirit, an inquiring temper and a quivering and quick sensibility from which it was impossible to hide anything. The last sight of a mendicant who was serene, cheerful without any comfort inspired Gautama to question him. The mendicant explained his mission: " I am an ascetic who, in sheer fear of birth and death, have left home to gain liberation ".

The sights of the major miseries to which human nature is subject in a world of decay and dissolution agonised him. But the mendicant's words filled him with the hope that there is the possibility of a way of ending human sorrow. He learnt the fact of human sorrow and resolved to overcome it by a certain way of life. He was a different man after this experience. He woke up from his sleep. He was on the path of the awakened. He felt that continued living in father's house promoted self-centred indulgence. The prince became restless and was fed up with his life. He was determined to find a way out of human suffering. He firmly resolved to steal away from his house in a midnight and abandon for ever his sheltered luxurious life, his young beautiful wife and first-born son. He did not want to take leave of them when they were awake for fear of his plans being foiled. In his twenty-ninth year, he made this break. This was his great going forth in the dead of midnight on a white horse silently bidding good--bye to his wife and son locked in sleep. This is described in Buddhist lore as the Great Renunciation. This separation is the theme of the most affecting tales. The several episodes in this great departure is a favourite theme in Buddhist art, depicted in many charming scenes.

Gautama left home and tried several modes of spiritual realisation. He first learnt from Alara Kama, the elements of yoga and went with five companions and practised the most serious form of austere penance. It only weakened him and did not help him in any way. When he was about to fall away, one Sujata gave him food. He found the way of asceticism no good. He saw no good in the extremes of asceticism. He did not want to bring about the death of the body. He found that wisdom consists in taking to the middle way.

He adopted the concept of a " reasoned life " in which body was given what it needs by way of food and rest for its optimum functioning. He then sat under a Bodhi tree in Gaya with the determination to experience the enlightenment. It is on a full moon day under this tree Gautama became the awakened i. e., Buddha, overcoming the several temptations of the Devil Mara. There, Gautama beheld " with incandescent clarity the whole concatenation of causes and effects which regulate the misery called life ". He later on formulated the contents of his experience for the benefit of all in terms of intellectual doctrines in his scheme of the four-fold truths, eight-fold path and three-fold discipline (*sraddha*, *sila*, and *prajna*-faith, wisdom and virtue). Gautama the Buddha broke into the famous song of victory :

Many a house of life
Hath held me-seeking ever him who brought
These prisons of the senses, sorrow wrought.
Sore was my ceaseless strife
But now
Thou builder of this tabernacle-Thou !
I know Thee Never shall thou build again
These walls of pain
Nor raise the root tree of deceipts, now lay
Fresh rafters on the day
Broken Thy house is, and the ridge Pole split
Delusion fashioned it :
Safe pass I thence-deliverance to obtain.

The enlightened Gautama became the Buddha and did not fall a victim to the temptation of keeping the wisdom exclusively to himself. He shared it with all by an active ministry of four decades. He spread the gospel with his dialogue, in simple dialect and above all by his abundant compassion. The success and the influence of Buddhism was in no small measure due to his magnetic personality. " He was the pioneering lover of mankind and philosophic genius rolled into a single vigorous radiant personality before Christ."

The Buddha's personality and philosophy had a tremendous influence on the intellectuals as on ordinary men. Even the agnostics loved and revered him. Anatole France writes in his autobiography, " On the 1st of May 1890 chance directed me into the peaceful halls of Musee Guimet, and there alone, among Gods of Asia, in the shadow and silence of meditation, but still aware of the things of our own day, from which it is not permitted to any one to detach himself, I reflected on the harsh necessities of life, the law of evil, and the suffering of existence: halting before a statue sage whose voice is still heard today by four hundred millions of human beings.

I admit that I felt tempted to pray to him as to a God and to demand the secret of the proper conduct of life for which governments and pupils search in vain. It seemed as though the kindly ascetic, eternally young, seated cross-legged on the lotus of purity with his right hand raised in admonition answered in these two words: "wisdom and compassion (*prajna* and *karuna*)". The Buddha's spirit of reason and his ethics of love have made him a favourite of many moderns. The German philosopher Schopenhauer kept an icon of Golden Buddha in his modest bed room.

The Humanism of the Buddha has touched the imagination of ailing humanity and has held their loyalty firmly. Prof. J. B. Pratt refers to the wonderful combination and blend of a warm heart and a cool head which saved him from apathy and sentimentality. The combination of his compassion and composedness made him famous alike for his analytical acumen and Franciscan tenderness and earned the title of the compassionate. He was a master at public preaching and private counselling. He advised the perplexed, encouraged the faithful and comforted the distressed. His ministry was astounding and lasted fairly long, for a period of half a century.

Pandit Nehru was greatly influenced by the

Buddha, though he was an agnostic. In 1956, the Government of India celebrated the 2500th anniversary of the *Mahaparinirvana* of Gautama Buddha in a grand way, and published an account of the history of Buddhism in the last 2500 years.

Nehru writes: "The Buddha story attracted me even in early boyhood ..... The conception of the Buddha to which innumerable loving hands have given shape in carved stones and marble and bronze seems to symbolise the whole spirit of Indian thought or at least one vital aspect of it. Seated on the lotus flower, calm and impressive, above passion and desire, beyond the storm and strife of this world, so far away, he seems out of reach, unattainable. Yet again we look and behind these still, unmoving features there is a passion and emotion, strange and more powerful than the passions and emotions we have known. His eyes are closed, but some power of the spirit looks out of them, and a vital energy fills the frame. The ages roll by and the Buddha seems not so far away after all, his voice whispers in our ears and tells us not to run away from the struggle but, calm-eyed, to face it, and see in life ever greater opportunities for growth and advancement." Barth described the Buddha as "the finished model of calm and sweet majesty of infinite tenderness for all that breathes and compassions for all that suffers, of perfect freedom and exemption from every prejudice."

In all his acts in wanderings, Gautama the Buddha gives us profound insight into his infinite compassionate nature. His two primary concerns were to show the fact of suffering that is human existence and the way out of it. The rational and critical temper of his is repeatedly made known. He asks of his followers; " Accept not what you hear by report, accept not tradition, do not hastily conclude that it must be so." " You must accept my words after examining them and not merely out of regard for me". (*Pariksya bhiksavo grahyam mad-vaco na tu gauravat.*) He was calmly confident and was a master of dialogue. He could never be thrown off his poise nor be confused or embarrassed by praise or criticism.

Once the Master looked upon his disciples and said : " Well, ye disciples, have you any fault to find with me, in word or deed ? ".

At this his favourite disciple Sariputta exclaimed, " Such faith I have in Lord, that I think there never was nor will be nor is now any other greater or wiser than the Blessed One ".

The master, with amazing simplicity asked Sariputta a few questions : O! Sariputta, you have known all the Buddhas of the past? "

" No Lord " said Sariputta. "Well then, you know those of the future? ".

" No, Lord" answered Sariputta.

" Then at least you know me and have penetrated my mind thoroughly ".

" Not even that Lord " said Sariputta.

Then in a gentle tone and touching solicitude, the Master chid Sariputta : " Then, why are your words so grand and bold ? .

In one of his rounds, the Master was repulsed by a householder with bitter abusive words. By way of reply to him, the Master asked him: " If a householder gives food to a beggar, and if the beggar refuses to accept it, to whom does the food belong?

The man replied: " Why, to the householder, of course ".

Then he said, "I refuse to accept your abuse and ill-will; then it returns to you, does it not? If a man looks up and spits at heaven, the spittle does not foul the heaven, but comes back and defiles his own person. "

Once a poor frail lady, by name Kisa Gotami was sorrow-stricken by the death of her only son. She could not accept the fact of the death of her son. She went about the entire world asking for medicine to cure her son. The people round about laughed and clapped their hands in derision at her naivety and stupidity. A certain wise man directed her to Buddha. She went to the Buddha and explained her need and asked for the medicine. The Master wanted to reveal to her the lesson of the universal truth of the mortality of life in an inductive manner.

He said " You did well in coming to me for medicine. Go into the city, take a round in the city, and fetch a few tiny grains of mustard from any house where no one has died."

Delighted in heart, Gotami searched in all the houses of the city till she was tired of complete exhaustion. The scales fell from her eyes, she saw the wise lesson the Master wanted to teach. She said " Dear Son, I thought that I alone had been grieved by death, now I see it is a law common to all."

This is the law that all things are mortal. The Master taught her the truth of the mortality of things in a Socratic manner. Had she known Aristotle she would have put her findings thus : There is death in houses, a, b, c, d, e. From this it follows all men are mortal.

The Buddha laid bare the truth of things in a marvellous manner, highlighting the uselessness of vain speculation. He gave the example, of a man hit by several arrows thickly smeared with poison refusing to have the arrows pulled out until he knew the caste, nature, class and nationality to which the man who shot the arrows belonged. The task is to remove and not foolishly speculate about useless details. Gautama the Buddha lived for 80 years and preached for 40 years. In all his life he never gave way to anger and never entertained an uncharitable thought, never twisted his tongue to an unkind word. The Lord passed away in simplicity when he was 80 years old. The incident is narrated in the Mahaparinirvanasutta in a solemn and sublime way.

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"A saint's real task is not merely to attain peace for himself but to bring about peace and harmony in the world."
... Ranade

ANALYTICAL PHILOSOPHY AND RELIGIOUS LANGUAGE

Moti Lal Pandit

There was a time when an analytical philosopher would have brushed aside all religious language with the statement, that all religious language is neither true nor false, but nonsensical. For him any type of religious expression, being nonsense, was incapable of giving us any kind of knowledge about reality.

Religious Language Is Emotional

However, it should be kept in mind that the analytical philosopher did not only attack the religious language on the ground that it signified pure nonsense; he also did not spare the language of morals and metaphysic simply because he did not think that they had any cognitive significance. What, then, were the character and function of religious language ? The function of the religious statements was to emotionalize the human character by using such words and terms as were veiled with an aura of primitive mystery. When we, for example, say "God is love", we are, according to this theory, not giving any information about his mysterious entity called God. We are rather, in an indirect manner, giving an outlet to a feeling of joy. Thus there would be no difference between the term "God" and "hurrah" precisely because both terms convey the same feeling of happiness and security.

Again, if we say "Violence is wrong", we are not ascribing 'wrongness' to violence. In fact, we are voicing a feeling of disapproval with regard to violent actions

The faults in this kind of distinction between emotive and informative language are many. Our emotions are not always subjective and without any reason. They do not just happen. If, for example, I feel well disposed, I do not entertain such an emotion simply because I feel so. I do entertain such an emotion on the ground that I think there are reasons for entertaining such an emotion. If I disapprove of violent actions, it is because they are reprehensible. Hence we cannot say that language, whether it be religious, metaphysical or ethical, is simply a report on emotions; rather we may say that language is a mixture of information and emotion.

Verification Principle

However, the analytical philosopher would produce other reasons for debunking religious language as nonsense. He would point out that any statement about God or violence does not seem to possess any empirical foundation. Religious people always speak about the actions of God in the world. How can we assign any meaning to such a statement? The statement cannot be verified. If, on the other hand, someone says that Mr. Callaghan is doing this or that in the world, I can understand this statement, and am also in a position to judge whether the statement is true or false. Such a statement has an empirical basis in the sense that Mr. Callaghan, being the Prime Minister of England, is identifiable. I can, therefore, easily find out what he is doing or not doing. In short, I can get verified the statement of the speaker. But the matter is quite different when we speak about God. How am I to observe the actions of God in the world? Hence one notices with suspicion the fact that what God is supposed to be doing in the world is closely linked to the desire of the person who uses such a form of speech.

The analytical philosopher contends that we can easily establish the truth-value of the assertion about Mr. Callaghan, because the assertion about him is open to empirical verification. But no empirical verification can be made as to whether "God is love" and "Violence is wrong". Therefore, one is compelled to exclude such statements from the statements of fact. Since religious or allied statements are non-verifiable, they are, therefore, nonsensical.

Whatever the nature of the excesses of the positivist philosopher may have been, it cannot be denied that he at least tried to explain the logical foundations of empirical language. By doing this, he was able to explain that neither moral judgements nor theological assertions belong to the category of empirical language. Although the intensity of logical positivism has receded, yet it cannot be denied that its challenge still remains. We must express our gratitude to the analytical philosophers for showing us the main constituent factors of language, and how it differs in its function. Now a question may be asked: How does a theologian relate God to a world in which cognition occurs? If the theologian makes the assertion that he has the cognition of God, then it may be asked: Is this cognition similar to the scientific one? Thus the positivist is making a *moral* demand. He is asking the theologian to be precise and clear in his statements about God. He is not asking him to justify his statements. He asks the theologian to interpret his facts in the same manner as a scientist does. Many theologians have tried to evade this demand by saying that positivism is only "disguised metaphysics"[1].)

Principle Of Falsification

It was Karl Popper who pointed out that a scientific statement does not depend for its validity on verification, but on falsification[2].) A scientist, in order to make his theory valid, looks for that which may falsify his theory. The strength of a theory does not lie in its irrefutability; it is rather its weakness. If there is nothing against a particular belief, then that belief must necessarily be vacuous. Here Popper wanted to point out the pseudo-scientific theories of Marx and Freud, which suffer from the disease of irrefutability. If something takes place, these theories try to accommodate it. If nothing takes place, that would be against these theories In other words, a belief which finds itself to be compatible with anything and everything is no belief. This criticism can even be extended to religious beliefs. How can we say that the assertion "God is love" is compatible with every happening in the world ? Is it possible to accommodate the assertion "God is love" with Hiroshima, Vietnam, Bangladesh ? Would not such happenings force one to declare: "God is not love". If there seems to be no possibility of such a thing would then my assertion "God is love" mean anything? If the statement "God is love" seems to be compatible with everything in the world, is not my belief simply meaningless ?

The statement " God is love" is such an expression which, when generalized, ceases to have any meaning at all. Such statements are being reduced to meaningless expressions by those who make an abusive use of language. All those theologians suffer from this vice who want to use such expressions in an inclusive manner. By doing this, they reduce such terms to ciphers whereby no intelligent discourse is possible. And such an abusive use of language is to be seen,for example, in the book of Hans Kung, *The Church*.

The Fundamental Use Of Language

So far we have been discussing the points raised by the positivists. Now let us see how far this principle of verification is authentic.

The verification principle does not hold now the same awe which it held twenty years ago The principle suffers from two main difficulties. The first difficulty one encounters is: how is one to find out a satisfactory method of formulation of this principle ? For example, the proposition " The pen is on the table " is a simple one. Such an assertion of the proposition can be verified by going near the table; then find out whether the pen is on the table or not. But a proposition " Napolean was defeated at Waterloo " is not a simple one. The difficulty arises in such a proposition for the simple reason that I cannot verify the defeat of Napolean in the same manner as I can verify the truth-value of the assertion that the pen is on the table. I can verify the defeat of Napolean only from the records. But a further difficulty arises in such proposition in which the general laws of science are stated. Although Alfred Ayer tried to solve this problem by saying that there are "strong" and "weak" forms of verification, yet no satisfactory solution has been given by the positivists. We may agree with Donald Hudson's observation: "I do not think that, in fact, a formulation of their verification principle, entirely satisfactory to logical positivists, has ever been found."[3] The second formidable difficulty is how are we going to establish the verification principle itself as a meaningful proposition. The verification principle as a proposition, like that of logic or mathematics, is not self-evident. Then what is it ? "The fact is", writes John Wisdom, "the verification principle is a metaphysical proposition - a 'smashing one', if I may be permitted the expression."[4]

Now this verification principle has been succeeded by another principle, which is known as *the principle of use*. In other words, we understand the meaning of a language in the manner in which it is used. It means that religious language, since it is different from the empirical language, can be understood only within the religious horizon, and therefore it is a folly to speak of religious language as nonsense. It entirely depends on the theologian to explain the use of religious language.

Varieties In Language

The other kind of development, closely related to the first, is the acceptance that languages are multiple. Language is not to be measured only from its functional view point. Since language is used in different ways, there are, therefore, many kinds of language. The multiplicity of language was expressed by Witgenstein in what he called "language-game", making thereby that every language has its own rules. When we apply this principle to religious language, we find it has its own internal logic. Once we recognize this fact, we can easily detect whether any breach has been made in the use of religious language. For example, if we apply the principle of language-game to the religious expressions, we will easily follow the meaning of the proposition "God is love". On the other hand, we cannot say "God is as big as the sky" precisely because a breach of the rules of religious language has been made.Now, it may be asked : "Is this game worth playing? How is it related to other language-games?" No doubt, religious language has its own logic, but it does not accommodate itself into the family of other meaningful languages. To this William Hordern maintains that among all the language-games, religious language may be compared to the Olympic Games in the sense that in it ultimate issues are discussed and decided.[5]

Analogue Model

There has been growing an interest among the philosophers of analysis towards the oblique use of language. Some analytical philosophers still follow what is known as the "picture-language" theory. The theory holds that the world consists of indefinite number of facts. Every fact has a corresponding proposition, and that the structure of the proposition is the copy of the structure of the fact. But this theory has been abandoned for its lack of plausibility. This theory was given consideration on account of some developments in the physics of language. The proposition .of physics were taken to be the paradigm of empirical language. According to this theory, all languages are, in principle, reducible to the language of physics. But we know that the language of physics itself has become as mysterious as religious language. How is it possible to "picture" an atom and its constituents? We explain the atomic and sub-atomic phenomena by using non-picture models. The contemporary physicist does not use any picture models, but, in the words of Max Blanck, " analogue models ".

The language of physics, too, has become a sort of symbolic language. Religious thinkers have always recognized that religious language is not a literal and pictorial language; rather it consists of symbols and analogues. It would be incorrect to say that religious symbols and analogues function in the same manner as that of physics. An electron, no doubt, cannot be "pictured", yet it is a physican entity. Religious language, on the other hand, is basically differnt from the language of physics. But the development in the logic of "analogue models" is going to have a far richer influence on the logic of religious language.

Self-Ascriptive Language

Let us now turn our attention to what is known as self-ascriptive language. We have already referred to the theory of the language of physics, known also as physicalism. According to this theory, all meaningful language, in principle, can be reduced to the language of physics. It would mean that, for example, human behaviour could be, first of all, studied in terms of behaviouristic psychology, which in turn would be translated into physiological language which would ultimately reduce everything to the language of physics.

Whether one would like to go so far or not, there is no doubt that the analytical philosophers would like to eliminate any such expression in language which is observable by the senses. Thus they would like terms like " mind ", " spirit ", " consciousness " be eliminated entirely from human speech.

However, it seems that recent developments in analytical philosophy do not favour the reductionistic approach to the problems of language. This hopeful sign is to be seen in the writings of Peter Strawson. He upholds the independence of human person. Let us take such a verb as " to love " into consideration. If we use this verb in the third person-" he loves "-then we may be able to describe the behaviour of the person in empirical terms. But if we use the verb in the first person-"I love "-then the case is different. Here I am expressing an attitude which I know at first hand as a conscious agent. Does this mean that the meaning of the verb " to love " changes as it is conjugated; giving one meaning when used in self-ascriptive sense and another in the other-ascriptive sense? Such a contention is absurd. There is no doubt that the verb " to love " unites within a single meaning both outer and inner references. If, on the other hand, we try to push the meaning of one side to the other, then we are destroying its logic. " It is ", writes Strawson, "essential to the single kind of meaning which (such verbs) have that both ways of ascribing them should be perfectly in order ".[6]

The relevance of these investigations to the problems of religious language is self-evident. Religious language is a language of persons. It would lose its meaning if it were reduced to the category of the impersonal.

Language In Human Context

It is now being recognized by the positivists that language must be used within the human context. However, the earlier positivists thought of language only in terms of abstractions. For them language was simply composed of words and sentences, which were to be scrutinized in terms of logic and syntax. Language is not simply made up of words; it is a living speech. Language has to be a language of someone; it cannot exist outside of man. It is human society which gives birth to language; it is spoken and heard in the community of men.

Possibility Of Metaphysics

As we have already pointed out, in earlier days of logical positivism, metaphysics as well as theology and ethics were dismissed as mere pseudo-philosophies. When the polemical stage was overcome, then it was thought that moral propositions have some rational basis. Then an attempt was made to accommodate religious propositions with moral propositions. While doing so, every effort was made to avoid any interpretation of the world which would lead into metaphysics. These efforts were rather pragmatic in nature. But the scene changed with the publication of the book *Metaphysical Beliefs*, ed. by Alastair MacIntyre[7]. The writers of this book agreed that traditional metaphysics had lost its meaning, but they reached the conclusion that there were certain metaphysical problems which needed to be revived and looked into afresh. A further change was brought by Peter Strawson when he made a distinction between what he called " descriptive " metaphysics and " revisionary " metaphysics. He approved the former kind of metaphysics, because such a kind of metaphysics gives us an account of general categories under which men organize their experiences, whereas the latter kind of metaphysics is of dubious nature, for it tells us *what ought to be* the way in which we should organize our experiences. But such a distinction between the two kinds of metaphysics is difficult to maintain on the ground that it is not easy to tell when description ends and passes over into interpretation.

The aim of this article is to show that there is developing a growing interest among the analytical philosophers into those problems which are related directly to religion or metaphysics. This interest is also shown by Milton K. Muntiz,[8] who poses directly a metaphysical question : " Why is there a world at all ?" He does not, as many analytical philosophers have done in the past, dismiss the question as meaningless. All these developments in analytical philosophy have a direct relevancy for the philosophy of religion and theology. These developments will open up new horizons of investigation for theology in the contemporary world. Many theologians have learnt many new things from the insights of these philosophers. It entirely depends now on the theologians as to how they will make use of these developments.

FOOTNOTES

1) *The New Dialogue between Philosophy and Theology* (New York, 1966), pp. 66-67.
2) *The Logic of Scientific Discovery* (London, 1960).
3) Ludwig Wittgenstein, *The Bearing of his Philosophy on Religious Belief* (London, 1968), pp 20-21
4) *Philosophy and Psychoanalysis* (Oxford, 1953),p. 245.
5) *In Speaking of God* (New York, 1964).
6) *Individuals: An Essay in Descriptive Metaphysics* (Garden City, 1963). pp. 106-107.
7) *Metaphysical Belief* (London, 1957).
8) *The Mystery of Existence: An Essay in Philosophical Cosmology* (New York, 1965).

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In God duality does not exist. Where God is revealed, there is no duality. God is eternally Self-revealed. Where Rama is there is rest and ease, where Rama is not—restlessness and uneasiness.

– Ma Anandmayee

RĀNAḌE AND HIS PHILOSOPHY OF MYSTICISM ★

Dr. S. G. Tulpule

Rānaḍé [1] occupies a place of honour among contemporary thinkers in India. Apart from his profound scholarship and critical acumen, he had the rare privilege of following in a spirit of dedication the object of his study. Always his first affection, philosophy with Ranade was the pursuit of wisdom, not a mere intellectual exercise. It was, in fact, for him *a dedicated way of life*. As Dr. Radhakrishnan once said, "Ranade lived philosophy and was touched by the Grace of God."

Early Writings :

Coming to philosophy by *way* of mathematics in which he obtained a 'double first', Ranade made his mark initially as an exceptionally brilliant student. It is interesting to see, however, how the pendulum swung exactly to the other extreme in his case. In 1905, as an Undergraduate, he had a definite aversion for an abstract subject like philosophy. This hostile attitude towards philosophy was due, as he himself says, not to the subject itself but to the method

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★ Lecture delivered at the South Asia Institute, University of Heidelberg, West Germany, on May 18,1976.

[1] Gurudev R. D. Ranade, M.A.D. Litt. (1886-1957) A renowned philosopher, a great mystic saint and a God.-realised Soul. Author of several books in that line.

of its teaching. Deep down, the impulse of philosophy was however strong, and this is how he philosophised in a monadistic - spiritualistic vein after seeing a cricket match for about six hours on the College Grounds:

> "Where is the Centre of the Universe ? I summarily answer, everywhere. 'Every particle of this infinite Universe is its Centre, or we had better say, hides its centre.
>
> The Centre is rather in the particles than the particles themselves. The particles may perish, but the centre does not. It is indestructiable, imperishable; without end and without beginning ..... The Universe is but an Infinite Circle, with its Centre everywhere and circumference nowhere". (Centre of the Universe, 1908).

This excerpt from one of his earliest writings clearly indicates that he began with a pluralistic conception of Spiritual Reality, the starting point from which his thought was to proceed in succeeding years. As he says, he was then under the spiritual influence of Carlyle and was philosophising after the manner of Teufelsdroeck. The early dislike for philosophy had now given place to keen interest in it and his love for the Sanskrit Language and his regard for one of its greatest Philosophers, namely Shankarāchārya, made him undertake the study of Indian philosophy. In October 1908, when Ranade happened to visit the Maṭha of Shankarāchārya at Benāras, the devotional songs recited in the Maṭh *fell on* his ears which made him 'pause and think how a so-called Advait Philosopher could at the same time make room for devotion in his Philosophy.' This incident impelled him to study Indian Philosophy all the more. Just at this time he suffered a physical break-down in his health which again made his mind turn not only inward but definitely spirit-ward. As a consequence, the problem of justifying his own spiritual experience in terms of philosophic thought became all the more insistent for him and he took to the study of European Philosophy with the intention of finding in Eastern and Western Philosophic thought a justification for spiritual life.

Mysticism

The subject of Mysticism seems to have attracted Ranade's attention even in his earlier writings. In his admirable paper on Herakleitos[1] (1916), for example, which left Shri Aurobindo Ghose 'Charmed, enlightened and satisfied', he successfully refutes the views of no less a scholar than Pfleiderer who wishes us to look upon him in the light of the idea of mysteries: 'im Lichte der Mysterien-idee'. While referring Herakleitos to the Scientific tradition rather than to the Mystical one, Ranade says:

> 'His only claim to a niche in the mystic shrine is his aphoristic, epigrammatic and cryptic style. But mere aphorism is not mysticism, and we may safely regard Herakleitos as even an antimystic, remembering what importance he attached to the dry light of reason.'

In another essay on 'Meditations on a Fire-Fly[2]', Ranade speaks of man as an 'Igneous worm' who has the light within just as a fire-fly has the light without.

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[1] Philosophical and Other Essays, pp. 1-23.

[2] Ibid, pp. 134-139.

> " We have the divine spark within us, as thou hast the phosphoric spark without. Our light, however, is permanent; thy light is transitory" (p. 139).

Then again in his spirited defence of Indian Philosophy against a most unbalanced critic, Har Dayāl, Ranade[3] seems to take up the cause more of mysticism than of philosophy proper. For here, according to him, though he does not use the word Mysticism, the great truth of truths upon which stands or falls the philosophy of India is the speculation of the ancient sages regarding the realisation of the *Ātman*. In fact, he attempts at a brilliant synthesis of philosophy and religion in this Essay, stating as his first premise that philosophy can always reach only a certain limit and that all philosophy is wordy :

> " I believe that Philosophy without religion is like form without spirit, and that religion without Philosophy is like spirit which cannot work without a form. It is in the supreme combination of form and spirit, of Philosophy and Religion, that the true salvation of a nation consists. " (P. 177)

That is why Ranade considers the so-called philosophers, who speak merely from intellectual conceptions and not from self-realisation, as inferior to a poor Nicodemus or to poor Chokhā Meḷā, who, however humble in other ways, yet held communion with God.

The Upanisadic Thought :

For a fuller understanding of Ranade's Philosophy of Mysticism one has to turn to his major described by Garbe as a monumentum aere perennius'. Here Ranade constructively surveys 'that great huge ocean of blissful existence' depicted in Upaniṣadic Philosophy. The two chief purposes of this work are to put into the hands of the Orientalists a new method for treating the problems of Indian Philosophy and into the hands of European Philosophers new material for exercising their intellects on. But the ultimate purpose of this work is spiritual. To that end everything else has been made subservient. Time and oft have the Upaniṣads compelled spiritual admiration from all Orientalists, both European and Indian, and Ranade here tries to show how all the teachings of Upanisadic Philosophy converge towards the realisation of the mystical goal. The Upaniṣads supply the philosophic foundation upon which the *Bhagavadgītā* later erected its theory of spiritual activism, and in either case the mystical motive has been predominant. The Upanisadic seers arrived at the conception of a unitary Ātman, a conception which is the quintessence of the Philosophy of the *Upanisads*, and which enables us to bridge over the disputes between the various contending theological Schools. Not content with merely constructing an intellectual explanation of Reality, the *Upaniṣads* suggest, though indirectly, means for the practical attainment of it. Mystical experience is no doubt, ineffable, and any attempt to give expression to it is bound to succeed only partially. Nevertheless, it has to be in some way communicated so as to enable the seekers after mystic life in their otherwise dark journey to know the lamp-posts on the works commencing with '*A Constructive Survey of Upanisadic Philosophy*' published in 1926 and aptly mystic way. It is these mystical intimations of the realisation of the Self, which are hidden like jewels beneath an intellectual exterior, that Ranade tries to bring out in the last chapter of this volume, which is devoted to 'Mysticism'. Here he first shows how the *Upaniṣads* distinguished between the lower (apara) and the higher (para) knowledge as the Greek Philosophers did between Doxa and Episteme, between opinion and truth, and then proceeds to deal with problems like the qualifications for self-realisation, necessity of initiation by a Spiritual Teacher, precautions to be observed in imparting spiritual wisdom, meditation by means of 'Om' as the way to Realisation, the faculty of God-realisation, types of mystical experience, the effects of realisation, and the like, after *Upaniṣads*. He concludes by quoting a few mystic monologues containing the post-ecstatic utterances of the Upanisadic sages.

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[3] Ibid, pp. 165-184.

Mysticism in Maharashtra

But, it is in the masterly Preface to his '*Mysticism in Mahārāṣhṭra*' (1933) that we get in a nut-shell Ranade's philosophy of Mysticism. In this volume, he surveys analytically the vast mystical literature produced by the great poet-saints of Mahārāshṭra from the age of Jñāneśvara, the Coryphaeus of the Bhakti movement, downwards to the age of Rāmadāsa. These mystics are classified here according to the different types of mysticism illustrated in them : Jñāneśvara as the type of an intellectual mystic, Nāmadeva as the herald of democratic mysticism, Ekanātha as a typical example of the synthesis of wordly and spiritual life, Tukārāma as representing personal mysticism and finally

Rāmadāsa as the type of an active saint. The temperamental differences of these mystics, however, do not come in the way of their mysticism which is really one throughout. It is a mysticism which, unlike the mysticism of the *Bhagavadgīta*, rests upon itself, involving no aid from any philosophical construction whatsoever. As Ranade describes it, it was a 'practical devotional mysticism.' more of a way of life than mere philosophic speculation. It was also a mysticism which engrossed itself in the practical upliftment of humanity, irrespective of any philosophical questionings, and with even a strong bias against philosophical endeavour to reach the Absolute. Naturally, it was not reserved for a selected few, as in the Upanisadic period, but was democratised by its savants who came from the various walks of life. As the late Professor W. B. Paṭwardhan says while describing the democracy of the Bhakti School as represented in Nāmadeva and his contemporaries, " the gates of the Bhakti School were ever open. Whoever entered was hailed as a brother-nay, more-was honoured as a saint." For five successive centuries, Mahārāshṭra was the abode of that noblest and truest of all democracies, the Democracy of the Bhakti School. It is this spiritual democracy which Ranade analyses descriptively in this work in the Introduction of which he supplies a very solid philosophical foundation to it, a foundation that can aptly be described as the Philosophy of Mysticism.

Definition of Mysticism

He begins with a definition of Mysticism and immediately proceeds to expound it. I cannot do better than quote from the original : Writes Ranade, "Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God. When Mysticism is understood in this sense, there is no reason why it should be taken to signify any occult or mysterious phenomena as is occasionally done.... Mysticism implies a silent enjoyment of God. The ineffable character of mysticial experience is closely linked with its intuitional character. It has been very often supposed that for mystical experience no separate faculty like Intuition need be requisitioned, but that intellect, feeling and will might suffice to enable us to have a full experience of God..........Intuition would not deny to Mysticism a title to Philosophy if intellect requires it. As it connotes a determinative effort towards the acquisition of Reality, it does imply a definite, prolonged and continuous exercise of the will. Also, Mysticism necessarily makes place for Emotions in a truly mystical life....... Thus it seems that intelligence, will and feeling are all necessary in the case of Mystical endeavour: only Intuition must back them all. It is this combined character of mystical experience, namely, its ineffable and intuitive character, which has served to make all God-aspiring humanity a common and hidden Society, the laws of which are known to themselves, if at all. We may even say that they are known only to God, and not even to them."

(*Mysticism in Maharashtra*, Preface pp 1-2).

After defining Mystism in this way, Ranade goes on to say that the Mystics of all ages and countries form an eternal Divine Society and there are no racial, communal or national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience. Hence, the mystics from Mahārāshṭra form but a cross-section of that Divine Society, and yet represent the reality of the Mystic Assembly completely and to the fullest extent. Ranade, therefore, next proceeds to give a general comparison of the Mahārāshṭra Mystics and the Mystics especially of the Christian World, comparing Jñāneshvara with Plotinus, Augustine and Eckhart, Chokhā Meḷā, the pariah, with Bohme, the shoe-maker, Tukārām with Suso and Bunyan, and finally that activistic type of Mahārāshṭra Mystic, Rāmadāsa, with European mystics like Pythagoras, Ignatius Loyala and Ruysbroeck. These comparisons are made herewith reference to topics like the Vision of God, the identity of Self and God, the Ideal Sage, the Ugly Soul, the Sanctuary and the Statues, the value of the Name and the like, all coming under the general head of Mysticism. It is particularly interesting to note Ranade's comparison of the spiritual experiences of the Eastern and the Western Mystics which prove beyond all doubt that they are all one, reminding us of Herakleitos's saying that "Those that are wakeful have one common world, those that are sleeping, each a different world."

Ranade next proceeds to consider some general problems in the psychology and philosophy of Mysticism, especially the problem of the 'Dark Night of the Soul', called as such by St. John of the Cross, and the problem of Religious consciousness and Sexual consciousness, brought out again by the same mystic.

How is it that these mystics come to regard the relationship between the Self ànd God as on a par with the relationship between the bride and the bridegroom? Is it a morbid pathological condition where the mystics portray their otherwise unexpressed love of the sex? Or is it due to what Freud and Jung call the libido, which is at the root of every conative and creative activity? Is Schroeder right in supposing that the differential essence of religion is reducible only to sex ecstasy? Posing these questions, Ranade offers only one explanation to meet the mystic's sexual portrayal of his religious realisation, namely, the analogical explanation. As the author of the *Brihadāraṇyakopaniṣad* (IV,3.21) tells us, the only earthly analogy which we can have for the bliss of God-realisation is the bliss arising from union with a dear wife. Even this analogy Ranade finds it difficult to accept. For he sees no justification whatsoever for the mystic's portrayal of the sexual element in mystical life. The only reply he has to offer to the so-called 'erotic' mysticism or Madhura-Bhakti he offers in the following words of James, the psychologist: "Everything about the two things (Religion and Sex) differs : objects, moods, faculties and acts; and any general assimilation is simply impossible. In this sense, we may say that the religious life depends just as much upon the spleen, the pancreas and the kidneys, as on the sexual apparatus". (Vide '*Varieties of Religious Experience*', p.12.)

Criterion of the Reality of Mystical Experience

Ranade considers five different aspects of the criterion of the reality of Mystical experience, the first being its universality. There may be physical and temperamental differences among mystics, but there is no difference in *the quality of their mystical* realisation. It is this element of universality which, as Kant contends, would confer upon mystical experience objectivity, necessity and validity. The second aspect is the intellectual one. Accurate intellectual thought is a sure mark of real mystical experience. Here again there are temperamental differences. Not all mystics need be philosophers; but wherever true mysticism is, intellectual power and absolute clarity of thought must be. It is certainly not without reason that great mystics like Shankarāchārya, or Spinoza or Jñāneśvara have produced great intellectual works that enjoy a certain immortality on account of their inner mystic fibre. The third aspect is the emotional aspect. As Ranade puts it, ' the life of emotions is a sine qua non of mystical experience. The mystical life, so far from being unemotional, is supremely emotional; only the emotions ought to be exercised and kept under control by intellect. In fact, no mystical experience is possible unless we have a plenitude of finer emotions, all turned to the experience of God.' The next criterion of the reality of mystical experienee is its capacity for definite moral development of the individual and the Society. Mysticism does not tend, as is sometimes wrongly supposed, to a life of amoralism or to a life of passivism. On the other hand, a true life of Mysticism teaches a full-fledged morality in the individual, and a life of absolute good to the Society. To the charge commonly levied against Mysticism that it is of little use to the Society, Ranade replies emphatically thus : " So far as the utility of the mystic to the Society is concerned, we may almost regard it as a truism of

Mysticism that a Mystic who is not of supreme service to the Society is not a Mystic at all. It is true that.... one mystic may choose to be of a quietistic, and another of an activistic type. But the fact remains that in either case he is of supreme value to mankind by calling their attention from moment to moment to the perception and greatness of God". (MM., Preface, p. 28) And finally, the surest criterion of Mystical experience is its validity as enjoyed by the mystic himself. This is the intuitional aspect of Mysticism, to which all other aspects are subservient. It is this personal aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth. As Ranade says, "Before that, there is no appeal; for it, there is no criterion. A mystic's final judge is ultimately his own self." (*MM.*, Preface p. 30.)

Developmental Aspects

Ranade next attempts to present a developmental study of Mysticism in his recently published work, namely, '*Pathway to God in Hindī Literature*'. Here he treats of the developmental aspect of Mysticism through select-pieces from Hindī mystics like Kabīr, Sūradāsa, Tulsīdāsa, Mīrābāī, Nānaka, Mahipati, Mansūr and others. Ranade considers this aspect of Mystical life in five different stages : (1) Incentives to Spiritual life, (2) Necessity of Moral preparation, (3) Relation of God to Saints, (4) Beginnings of the pilgrimage, and (5) The Highest Ascent. As regards Incentives, he lays stress on points like human pursuit of illusion, universal blindness, the sleep of ignorance, contradictions of desert and fruit, deliverance from appearance, and sin, the effects of old age, the ravages of death, and finally, the vanity of human life. These are some of the incentives, according to him, which prompt men to spiritual life. It is sorrow that remarries us to God. Ranade next considers the moral virtues that have to be cultivated for the realisation of such a spiritual life. The third stage in the development of mystic life is God in relation to the Saints. and Ranade considers it under the different heads like—

Proximity to God, which means protection;
Personal autonomy under the suzerainty of Divine power;
Service which God renders to Saints;
Philosophical relationship between a Saint and God.

He then proceeds to a description of the actual path that leads to God-realisation and the means employed for reaching this end. The necessity of a Spiritual Teacher or *Guru* and constant meditation on the Name of God are the two means by which God-head can be reached. As regards the methodology of meditation, Ranade, following Kabir, emphasises the following five points: Internal meditation, intensive concentration; unending effort; constant remembrance; and lastly, spirit of devotion. This five-fold process of meditation transcends even Yoga and Absolutism, and backed by the inner spring of devotion, leads to an experience of the God-head. The last stage in the 'Pilgrim's Progress' is named by Ranade as the Highest Ascent comprising the culmination of spiritual experience and the post-ecstatic utterances of Mystics who have realised the Self. In order to attain such spiritual heights, a travail, the travail of unison, has to be experienced. But when a Mystic finally overcomes it, he experiences, to use Ranades' words, liberation, beatification and infinitude, which in different ways constitute the spiritual Summum Bonum to be ever attained by man here below.

Philosophy of the Spirit

It is often said that philosophy is beset with subtleties and obscurantisms. Ranade, however, believed that 'the kernel of philosophy is not the difficulties or the obscurantisms, but a metaphysical and moral pith which constitutes the essence of all philosophy'. This aspect of philosophy is stressed by him in his Presidential Address delivered at the 13th Session of the Indian Philosophical Congress held at Nāgpur in December 1937. The subject of this Address is '*A Philosophy of the Spirit*' and it contains in a nutshell Ranade's philosophy of Mysticism. Utilising the knowledge that the great researches in the various departments of philosophic thought in the West have given us, he begins with a general survey of the recent discoveries in modern Physics, Biology and Neurology, and then proceeds to examine and synthesise the conclusions reached by scientists like Jeans, Driesch and Head. As regards Jeans's philosophical idealism and his idea of 'One continuous stream of life running through the whole of Nature,' Ranade prefers to go one step ahead and reach the 'theory of Spiritual Absolutism according to which the Spirit is immanent in the whole universe.' The autonomous principle of life he prefers to call 'Spiritoid' or 'Spiriton', coining a new word, instead of calling it a

'Psychoid' after Driesch, the biologist. The neurological discoveries made by Head, and especially his researches regarding the Thalamus as the seat of emotion lead Ranade on to the problem concerning the conflict and co-operation, the inhibition and summation, of intellect and emotion, or Jñāna and Bhakti, and make him elaborate and establish perfect harmony between the two. Coming back to the ideals of non-violence and truth as preached by the ancient and modern sages like Vyāsa and Gāndhi, Ranade goes on to suggest that these are 'merely the flowers of which the root is Spirit.' He has no doubt about the slogan of the day that universal brotherhood should be the foundation of our politics; but he wants this brotherhood to repose upon a spiritual basis. Thus, according to him, 'it is not by an appeal to the dogmas of the different faiths that we can bring together the warring Sects; but it is only by bringing them to a common consciousness of spiritual life that we can realize the end which we are striving for.' As he says elsewhere, the idea of 'one world' cannot be realised without realising the idea of 'one God'. As regards the philosopher in relation to the world at large, Ranade never entertained the idea that he cares only for his own peace of mind. For, according to him, the supreme duty of a philosopher is to bring peace and harmony in the Society, the State, and the World at large.

Lectures on the Bhagavadgītā

Recently, Ranade was busy in revising and rewriting his lectures on the *Bhagavdgītā* which he delivered to the Nagpur University in 1938. This work contains in essence his entire philosophy of mysticism.

Selecting about fifteen eminent scholars of Gītā, both Indian and European, he points out the insufficiencies and partial truths in their interpretations of *Gītā*, as also the philosophical antinomies found in the *Gītā* itself. The only way out of this labyrinth of thought is, according to Ranade, the philosophy of God-realisation which is the central theme of *Gītā* and which alone can build up a permanent structure on the edifice provided by its different interpreters of different times like Shankara, Auto, Bhāndārkar, Tilak and Arobindo. Ranade's interpretation of the *Gītā*, one feels certain, will be ranked as one of the finest contributions ever made to the vast and rich treasure of works on *Gītā*.

Conclusion

Such, in brief, is Ranade's philosophy of mysticism. He was never a philosopher by profession, though a Professor of Philosophy he certainly was. His approach to the study of philosophy was a spiritual one and during the course of his life he developed and established certain concepts about the philosophy of spirit: These are, that relativism failed at God; that Truth is one and its existence is only in God; that self-consciousness is not only possible but alone real; that the problem of self-realisation has ethical and mystical sides; that Intuition is the only faculty by which self-realisation can be attained; and, finally, that mystical experience has no meaning apart from moral development. He ultimately reached the 'endless end' of all philosophical thought, the conception of a unitary Ātman who fills the whole world of nature as of mind, a conception which is the quintessence of Ranade's Philosophy. Unlike the professional philosophers, however, he had the unique fortune to live the mystical life that he conceived and his hope that the 'Spiritual life which was the beginning of his philosophic career would be its culmination also'[1] came to be true in his very life-time. Not content with merely constructing an intellectual explanation of Reality, he also went forth to suggest means for the practical attainment of it. But in the very nature of things, the task of self-realisation did not admit of any deliberate and detailed exposition, and Ranade accordingly only throws hints and suggests the way of realising the Self, conscious of the fact that any description of the mystic experience by words would fall short of reality. For, he knew only too well that there is the same gulf between the expression of an experience and the enjoyment of it. Nevertheless, he has suggested his own mystical experience, though in a concealed fashion, so as to enable the seekers after mystic life in their otherwise dark journey, to know the lamp-posts on the mystic way. It is thus that we find in his writings mystical intimations of the realisation of the Self, which are hidden like jewels beneath the philosophical exterior, and which, as he himself says about *Upanishads*, are of immeasurable value only to those who have an eye for them. It is in this sense that Ranade's philosophy can aptly be described as the philosophy of Mysticism.

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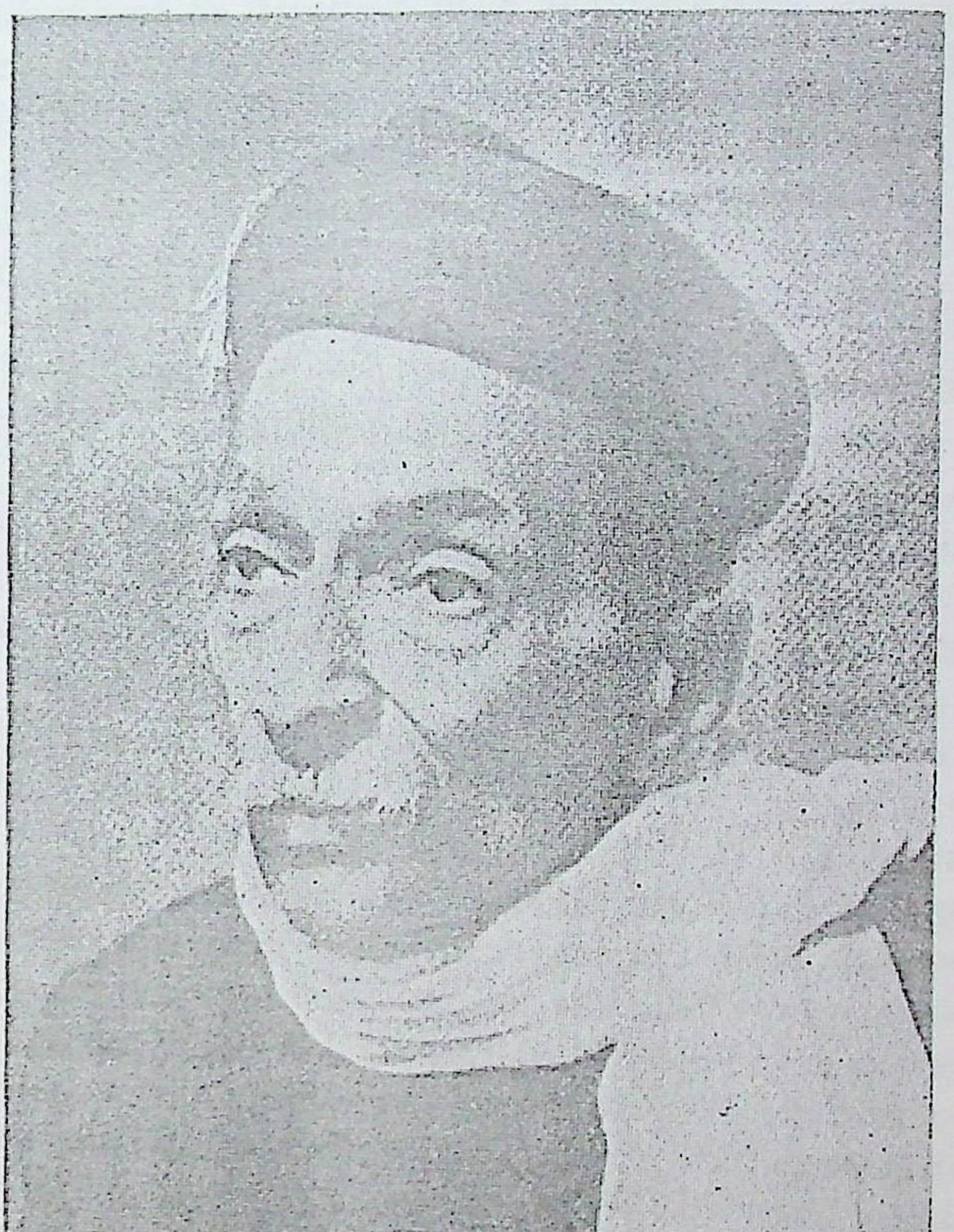
[1] Contemporary Indian Philosophy 1952 p. 562.

Shri Gurudeva Dr. R. D. Ranade



Born
JAMKHANDI
3-7-1886

Samadhi
NIMBAL
6-6-1957

MOHAMMAD THE PROPHET AND HIS PHILOSOPHY

Prof K. S Ramakrishna Rao

In the desert of Arabia was Mohammad born according to Muslim historians on April 20, 571. The name means " highly praised". He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded and succeeded him in that impenetrable desert of red sand.

When he appeared, Arabia was a desert-a nothing. Out of nothing of the desert a new world was fashioned by the mighty spirit of Mohammad- a new life, a new culture, a new civilisation, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents -Asia, Africa and Europe.

When I thought of writing on Mohammad the Prophet, I was a bit hesitant because it was to write about a religion one does not profess and it is a delicate matter to do so, for there are many persons professing various religions and belonging to diverse schools of thought and denominations even in the same religion. Though it is sometimes claimed that a religion is entirely personal yet it cannot be gainsaid that it has a tendency to envelop the whole universe seen as well as unseen. It somehow permeates some-time or other our hearts, our souls, our minds, their conscious parts, sub-conscious parts, unconscious or whatever part they contain or are supposed to contain. The problem assumes overwhelming importance when there is a deep conviction that our past, present and future all hang by the soft, delicate, tender-silked cord. If we further happen to be highly sensitive the centre of gravity is very likely to be always in a state of extreme tension. Looked at from this point of view, the less said about other's religion the better. Let our religions be deeply hidden and embedded in the recesses of our innermost hearts fortified by unbroken seals on our lips

But there is another aspect of this problem. Man lives in society. Our lives are bound with the lives of so many, willingly or unwillingly, directly or indirectly. We eat the food grown in the same soil, drink the water from the same spring, breathe the air of the same atmosphere. Even while staunchly holding our own views, it would be helpful, if for no other purpose, at least to promote proper adjustment to our surroundings, if we also know to some extent, how the mind of our neighbour moves and what are the main springs of his actions. From this angle of vision, it is highly desirable that one should try to know all religions of the world, in the proper spirit, to promote mutual understanding and better appreciation of our neighbourhood, immediate and remote.

Further, our thoughts are not scattered as they appear to be on the surface. They have got themselves crystallised around a few nuclii in the form of great world religions and living faiths that guide and motivate the lives of millions that inhabit this earth of ours. It is our duty, in one sense, if we have the ideal of ever becoming citizens of the world before us, to make a little attempt to know the great religions and systems of philosophy that have ruled mankind.

In spite of these preliminary remarks the ground in this field of religion, where there is often a conflict between intellect and emotion, is so slippery that one is constantly reminded of fools that rush in where angels fear to tread. It is also so complex from another point of view. The subject of my writing is about the tenets of a religion, which is historic, and its Prophet who is also a historic personality. Even a hostile critic like Sir William Muir speaking about the holy Quran says that "There is probably in the world no other book which has remained twelve centuries with so pure a text". I may also add, Prophet Mohammad is also a historic personality, every event of whose life has been most carefully recorded and even the minutest details preserved in tact for the posterity. His life and works are not wrapt in mystery. One need not hunt for the accurate information and embark on arduous expeditions to sift the chaff and husk from the grain of truth.

My work to-day is further lightened because those days are fast disappearing when Islam was highly misrepresented by some of its critics for reasons political and otherwise. Prof. Bevan writes in Cambridge Medieval History, "The accounts of Mohammad and Islam which were published in Europe before the begining of the 19th century are now to be regarded as literary curiosities". My problem to write this monograph is easier because we are not generally fed now on this kind of history and much time need not be spent on pointing out our misrepresentations of Islam.

The theory of Islam and [illegible] ord for instance is not heard now frequently in any quarter worth the name. The principle of Islam that there is no compulsion in religion is well known. Gibbon, a historian of world-wide fame, says, " A pernicious tenet has been imputed to the mohammadans, the duty of extirpating all the religions by the sword". This charge of ignorance and bigotry, says the eminent historian, is refuted by the Quran, by the history of musalman conquerers and by their public and legal toleration of Christian worship. The greatest success of Mohammad's life was effected by sheer moral force without a stroke of a sword.

But in pure self defence, after repeated efforts of conciliation had utterly failed, circumstances arose that dragged him into the battlefield. But the Prophet of Islam changed the whole strategy of the battlefield. The total number of casualties in all the wars that took place during his life time, when the whole Arabian Peninsula came under his banner, does not exceed a few hundreds in all. But even on the battlefield he taught the Arab barbarians to pray, to pray not individually, but in congregation, to God the Almighty. During the dust and storm of warfare whenever the time for prayer came, and it comes five times everyday, the Congregational prayer had not to be postponed even on the battle-field. A party had to be engaged in bowing their heads before God while another was engaged with the enemy. After finishing the prayers, the two parties had to exchange their positions. To the Arabs, who would fight for forty years on the slight provocation that a camel belonging to the guest of one tribe had strayed into the grazing land belonging to another tribe and both sides had fought till they lost 70000 lives in all, threatening the extinction of both the tribes, to such furious Arabs, the Prophet of Islam taught self-control and discipline to the extent of praying even on the battle-field. In an age of barbarism, the battlefield itself was humanised and strict instructions were issued not to embezzle, not to cheat, not to break trust, not to mutilate, not to kill a minor child or a woman or an old man, not to hew down date palm nor burn it, not to cut down a fruit tree, not to molest monks and persons engaged in worship. His own treatment of his bitterest enemies was the noblest example for his followers. At the conquest of Mecca, he stood at the zenith of his power. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than 200 miles away, that city now lay at his feet. By the laws of war he could have justly avenged all the cruelties inflicted on him and his pople. But what treatment did he meet out to them? Mohammad's heart overflowed with the milk of his love and he declared "This day, there is no reproof against you and you are all free. This day, he proclaimed, I trample under my feet all distinctions between man and man, all hatred between man and man."

This was one of the chief objects why he permitted war in self defence that is to unite human beings. And when once this object was achieved, even his worst enemies were pardoned. Even those who had killed his beloved uncle, HUMZA, mangled his body and ripped it open, chewed a [illegible] of his liver.

The principle of universal brotherhood and the doctrine of the equality of mankind which he proclaimed represent very great contribution of Mohammad to the social uplift of humanity. All great religions have also preached the same doctrine, but the Prophet of Islam had put this theory into actual practice and its value will be fully recognised, perhaps, centuries hence, when international consciousness being awakened, racial prejudices would disappear and a greater brotherhood of humanity come into existence.

Sarojini Naidu, speaking about the aspect of Islam, says, "It was the first religion that preached and practised democracy; for, in the mosque, when the minaret is sounded and the worshippers are gathered together the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, "God alone is great". The great poetess of India continues, "I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London what matters is that Egypt is the motherland of one and India is the motherland of another."

Mahatma Gandhi, in his inimitable styble, says

"Some one has said that Europeans in South Africa dread the advent of Islam-Islam, that civilized Spain; Islam that took the torch light to Morocco and preached to the world the Gospel of Brotherhood. The Europeans of South Africa dread the advent of Islam, as they may claim equality with the white races. They may well dread it. If brotherhood is a sin, if it is equality of the coloured races that they dread, then their dread is well founded".

Every year, during the pilgrimage season, the world witnesses the wonderful spectacle of this international Exhibition of Islam in levelling all distinctions of race, colour and rank. Not only the Europeans, the African, the Persian, the Indian, the Chinese all meet together in Mecca as members of one divine family, but they are all clad in one dress-every person in two simple pieces of white seamless cloth, one piece round the loin and the other piece over the shoulders, bare-headed, without pomp or ceremony, repeating "Here am I, O God; at thy command; thou art one and alone; Here am I". Thus there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam.

In the opinion of Prof. Hurgronje "the League of Nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such Universal foundations as to show candle to other nations". In the words of the same Professor, "the fact is that no nation of the world can show a parallel to what Islam has done towards the realisation of the idea of League of Nations".

The Prophet of Islam brought the reign of democracy in its best form. The Caliph Umar, the Caliph Ali and the son-in-law of the Prophet the Caliph Mansur, Abbas, the son of the Caliph Mamun and many other caliphs and kings had to appear before the judge as ordinary men in Islamic courts. Even today we all know how the black Negroes are treated by the civilized white races. Consider the state of Bilal, a Negro slave in the days of the Prophet of Islam nearly 14 centuries ago. The office of calling muslims to prayer was considered to be a very high post of honour in the early days of Islam and it was offered to this Negro slave. After the conquest of Mecca, the Prophet ordered him to call for prayer and the Negro slave, with his black colour and his thick lips, stood over the roof of the holy mosque at Mecca called CAABA, the most historic and the holiest mosque in the Islamic world, when some proud Arabs painfully cried aloud, "Oh, this black Negro Slave, woe to him. He stands on the roof of holy CAABA to call for prayer." At that moment, the Prophet announced to the world, this verse of the holy QURAN for the first time:

> "O mankind, Surely, we have created you,
> families and tribes, so you may know one
> another. Surely, the most honourable of you with
> God is the most righteous among you.
> Surely God is knowing, Aware."

And these words of the holy Quran created such a mighty transformation that the Caliph of Islam, the purest of Arabs by birth, offered their daughters in marriage to this Negro slave, and whenever, the second Caliph of Islam, known to history as UMAR the great, the commander of the faithful, saw this Negro slave, he immediately stood in reverence and welcomed him by exclaiming "Here comes our master, Here comes out lord". What a tremendous change was brought by Quran in the Arabs, the proudest people at that time on earth. This is the reason why Goethe, the Greatest of German poets, speaking about the holy Quran, declared that "This book will go on exercising through all ages a most potent influence". This is also the reason why George Barnard shaw says, "If any religion has a chance of ruling over England, nay, Europe, within the next 100 years, it is Islam".

It is this same democratic spirit of Islam, that has emancipated women from the bondage of man. Sir Charles Edward Archibald Hamilton says "Islam teaches the inherent sinlessness of man. It teaches that man and woman have come from the same essence, possess the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments".

The Arabs had a very strong tradition that he alone can inherit who can smite with the spear and can wield the sword. But Islam came as the defender of the weaker sex and entitled women to share in the inheritance of their parents. It gave women, centuries ago, the right of owning property. Yet it was only 12 centuries later, in 1881, that England, supposed to be the cradle of democracy, adopted this institution of Islam and an Act was passed, called "the Married Women's Act". But centuries earlier, the Prophet of Islam had proclaimed that "Women are the twin halves of men. The rights of women are sacred". "See that women are maintained in the rights granted to them".

Islam is not directly concerned with political and economic systems, but indirectly a[illegible] so far as political and economic affairs influence man's conduct, it does lay down some very important principles of economic life. According to Prof. Massignou, Islam maintains the balance between exaggerated opposites and has always in view the building of character which is the basis of civilization. This is secured by its law of inheritance, by an organised and not an arbitrary system of charity know as *Zakat*, and by regarding as illegal all anti-social practices in the economic field like monopoly, usury, securing of pre-determined unearned incomes and increments, cornering markets, creating an artificial scarcity of any commodity in order to force the price to rise. Gambling is illegal. Contribution to schools, to places of worship, hospitals, .digging of wells, opening of orphanages are the highest acts of virtue. Orphanages have sprung for the first time, it is said, under the teaching of the Prophet of Islam. The world owes its orphanages to this Prophet who was himself born an orphan. "Good all this" says Carlyle about Mohammed. "The natural voice of humanity, of pity and equity, dwelling in the heart of this wild son of nature, speaks".

A historian once said, a great man should be judged by three tests. Was he found to be of true mettle by his contemporaries? Was he great enough to rise above the standards of his age? Did he leave anything as permanent legacy to the world at large?

This list may be further extended but all these three tests of greatness are eminently satisfied to the highest degree in the case of Prophet Mohammed. Some illustrations of the last two have already been mentioned.

The first is, was the Prophet of Islam found to be of true mettle by his contemporaries?

Historical records show that all contemporaries of Mohammed, both friends and foes, acknowledge the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and the trustwothiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who did not believe in his message accepted him as the arbitrator in their personal disputes on account of his scrupulous impartiality. Even those who did not believe in his message were forced to say "O mohammed, we do not call you a lier, but we deny him who has given you a book and inspired you with a message." They thought he was one possessed. They tried violence to cure him. But the best of them saw that a new light had dawned on him and they hastened to seek that enlightenment. It is a notable feature in the history of the Prophet of Islam that his nearest relation, his beloved cousin and his bosom friends, who knew him most intimately, were not thoroughly imbued with the truth of his mission and convinced of the genuineness of his divine inspiration. If these men and women, noble, intelligent, educated and intimately acquainted with his private life had perceived in him the slightest signs of deception, fraud, earthliness or had lack of faith in him, Mohammed's moral hope of regeneration, spiritual awakening, and social reform would all have been foredoomed and the whole edifice would have crumbled to pieces in a moment. On the contrary we find, that the devotion of his followers was such that he was voluntarily acknowledged dicta[illegible] their lives. They braved for him persecution and danger; they believed, trusted, obeyed and honoured him even in the most excruciating torture and severest mental agony caused by excommunication even unto death. Would this have been so, had they noticed the slightest backsliding in their master ?

Read the history of the early converts to Islam' and every heart would melt at the sight of the brutal treatment of innocent men and women. Sumayya, an innocent woman, is cruelly torn into pieces by piercing through with spears. An example is made of "Yasir whose legs are tied to two camels and the beasts are driven in the opposite direction". "Khabbab Bin Arth is made to lie down on a bed of burning coal with the brutal legs of their merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt". "Khabbab Bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piecemeal." In the midst of his tortures, being asked whether he did not wish Mohammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself, his family and children and all to save Mohammad from the prick of a thorn. Hundreds of heart-rending incidents of this type may be narrated. But what do all these incidents show ? Why was it that these sons and daughters of

Islam not only surrendered to their prophet their allegience but made a gift of their hearts and souls to their master? Is not the intense faith and conviction on the part of the immediate followers of Mohammed, the noblest testimony to his sincerity and to his utter self-absorption in his appointed task?

And these men were not of low station or of inferior mental calibre. Around him, in quite early days, gathered what was best and noblest in Mecca, its flower and cream, men of position, rank, wealth and culture, and from his own kith and kin, those who knew the ins and outs of his life. All the first four Caliphs, with their towering personalities, were converts of this period.

The Encyclopedia Britannica says that "Mohammad is the most successful of all Prophets and religious personalities". But this success was not the result of mere accident. It was not a bit of fortune. It was a recognition of the fact that he was found to be of true mettle by his contemporaries. It was the result of his admirable and all-compelling personality.

The personality of Mohammad, it is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes? There is Mohammad, the Prophet. There is Mohammad, the General; Mohammad, the King; Mohammad, the Warrior; Mohammad, the business-man; Mohammad, the preacher; Mohammad, the philosopher; Mohammad, the Statesman; Mohammad, the Orator, Mohammad, the reformer; Mohammad, the refuge of orphans; Mohammad, the Protector of

Slaves; Mohammad, the emancipator of women; Mohammad, the Law-giver; Mohammad, the Judge; Mohammad, the Saint. And in all these magnificent roles, in all these departments of human activities, he is alike a hero.

Orphanhood is the extreme [illegible] helplessness and his life upon this earth began with it; Kingship is the height of the material power and it ended with it. From an orphan boy, persecuted refugee to an over-lord, spiritual as well as temporal, of a whole nation and Arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its ups and downs, its terror and splendour, he has stood the fire of the world and come out unscathed to serve as a model in every face of life. His achievements are not limited to one aspect of life, but cover the whole field of human condtions.

If for instance, greatness consists in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch bearers of civilization and learning, has every claim to that greatness. If greatness lies in unifying the discordant elements of society by the ties of brotherhood and charity, the Prophet of the desert has got every title to this distinction If greatness consists in reforming those wrapt in a degrading superstition and pernicious practices of every kind, the Prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions. If it lies in displaying high morals, Mohammad has been admitted by friend and foe as Al Amin, or the faithful. If a conqueror is a great man, here is a person who rose from a helpless orphan and a humble creature to be the ruler of Arabia, the equal of Chosros and Caesars, one who founded a great empire that has survived all these 14 centuries. If the devotion that a leader commands is the criterion of greatness, the Prophet's name even to-day exerts a magic charm over millions of souls, spread all over the world.

He had not studied philosophy in the school of Athens or Rome, Persia, India or China. Yet, he could proclaim the highest truths of eternal value to mankind. Illiterate himself, he could yet speak with an eloquence and fervour which moved men to tears of ecstasy. Born an orphan and blessed with no worldly goods, he was loved by all. He had studied at no military academy; yet he could organise his forces against tremendous odds and gained victories through the moral forces which he marshalled. Gifted men with a genius for preaching are rare. Descartes included the perfect preacher among the rarest kind in the world: Hitler in his Mein Kamp has expressed a similar view: He says " A great theorist is seldom a great leader. An agitator is far more likely to possess these qualities: He will always be a better leader. For, leadership means ability to move masses of men. The talents to produce ideas has nothing in common with capacity for leadership". But, he says, the Union of the theorist, organiser, and leader in one man, is the rarest phenomenon on this earth; Therein consists greatness. In the person of the Prophet of Islam the world has seen this rarest phenomenon on the earth, walking in flesh and blood.

And more wonderful still is what the Reverend Bosworth Smith remarks, "Head of the State as well as the Church, he was Caesar and Pope in one; but, he was Pope without the Pope's claims, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, with[illegible] palace, without a fixed revenue. If ever any man had the right to say that he ruled by a right divine, it was Mohammad, for he had all power without its instruments and without its supports. He cared not for the dressings of power.The simplicity of his private life was in keeping with his public life."

After the fall of Mecca more than one million square miles of land lay at his feet. Lord of Arabia, he mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended to other menial offices of the family. The entire town of Madina, where he lived, grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, his food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept on no soft bed but on a palm mat after a long busy day, to spend most of his night in prayer, often bursting with tears before his creator to grant him strength to discharge his duties. As the reports go, his voice would get choked due to weeping and it would appear as if a cooking pot was on fire and boiling had commenced. On the very day of his death his only assets were a few coins a part of which went to satisfy a debt and the rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp.

Circumstances changed, but the Prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he was the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable.

An honest man, as the saying goes, is the noblest work of God. Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanise man-this was the object of his mission, the be-all and end-all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle.

He was most unostentatious and selfless to the core. What were the titles he assumed ? Only two, Servant of God, and his Messenger; Servant first and then a messenger. A messenger, and Prophet like many other prophets in every part of the world, some known to you, many not known to you. If one does not believe in any of these truths one ceases to be a Musim. It is an article of faith.

"Looking at the circumstances of the time and the unbounded reverence of his followers" says a Western writer "the most miraculous thing about

Mohammad is that he never claimed the power of working miracles". Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of earth or heaven. Nor did he [illegible] know the secrets that lie in the womb of [illegible]ure. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint and when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia.

He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says "God did not create the heavens and the earth and all that is between them in play. He did not create them all but with truth. But most men do not know". The world is not an illusion, nor without purpose. It has been created with truth. The number of verses in the Quran inviting close observation of nature are several times more than those that relate to prayer, fast, pilgrimage etc., all put together. The Muslims under its influence began to observe nature closely and this gave birth to the scientific spirit of observation and experiments which was unknown to the Greeks. While the Muslim Botanist IBn Baitar wrote on Botany after collecting plants from all parts of the world, described by Mayer in his Gesch der Botanika as a monument of industry, while Al Byruni travelled for forty years to collect mineralogical specimens, and Muslim Astronomers made some observations extending even over twelve years, Aristotle wrote on Physics without performing a single experiment, wrote on natural history carelessly stating without taking the trouble to ascertain the most easily verifiable fact that men have more teeth than animal. Galen, the greatest authority on classical anatomy, informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Latheef takes the trouble to examine a human skeleton. After enumerating several such instances, Robert Priffalut concludes in his well known book "The making of humanity", "The debt of our science to the Arabs does not consist in startling discoveries or revolutionary theories. Science owes a great deal more to the Arab culture; it owes its existence". The same writer says "The Greeks systematised, generalised and theorised but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental enquiry, were altogether alien to Greek temperament. What we call science arose in Europe as a result of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in a form unknown to the Greeks. That spirit and these methods, concludes the same author, were introduced into the European world by the Arabs.

It is the same practical character of the teaching of Prophet Mohammad that gave birth to the scientific spirit, that has also sanctified the daily labours and the so-called mundane affairs. The Quran says that God has created man to worship him but the word worsbip has a connotation of its own. God's worship is not confined to prayer alone, but every act that is done with the purpose of winning the approval of

God and is for the benefit of humanity COMES UNDER ITS PERVIEW. Islam sanctifies life and all its pursuits provided they are performed with honesty, justice and pure intents. It obliterates the age-long distinction between the sacred and profane. The Quran says if you eat clean things and thank God for it, it is an act of worship. It is a saying of the Prophet of Islam that a morsel of food that one places in the mouth of his wife is an act of virtue to be rewarded by God. Another tradition of the Prophet says, "He who is satisfying the desire of his heart will be rewarded by God provided the methods adopted are permissible." A person who was listening to him exclaimed 'O Prophet of God, he is answering the calls of passions, he is only satisfying the cravings of his heart. Forthwith came the reply, "Had he adopted an awful method for the satisfaction of this urge, he would have been punished; then, why should he not be rewarded for following the right course ?".

This new conception of religion that it should also devote itself to the betterment of this life rather than concern itself exclusively with super-mundane affairs, has led to a new orientation of moral values. Its abiding influence on the common relations of mankind in the affairs of everyday life, its deep power over the masses, its regulation of their conceptions of rights and duty, its suitability and adaptability to the ignorant savage and the wise philosopher are characteristic features of the teachings of the Prophet of Islam.

But it should be most carefully borne in mind that this stress on good actions is not at the sacrifice of correctness of faith. While there are various schools of thought, one praising faith at the expense of deeds, another exhorting various acts to the detriment of correct belief, Islam is based on correct faith and right actions. Means are as important as the end and ends are as important as the means. It is an organic Unity. Together they live and thrive. Separate them and they both decay and die. In Islam, faith cannot be divorced from action. Right knowledge should be transferred into right action to produce the right results. "Those who believe and do good, they alone shall enter paradise." How often these words come in the Quran.? Again and again, not less than fifty times these words are repeated. Contemplation is encouraged, but mere contemplation is not the goal. Those who believe and do nothing cannot exist in Islam. Those who believe and do wrong are inconceivable. Divine law is the law of effort and not of ideals. It chalks out for the men the path of eternal progress from knowledge to action and from action to satisfaction.

But what is the correct faith from which right action spontaneously proceeds, resulting in complete satisfaction? Here the central doctrine of Islam is the Unity of God. There is no God but one God is the pivot from which hangs the whole teaching and practice of Islam. He is unique not only as regards his divine being but also as regards his divine attributes.

As regards the attributes of God, Islam adopts here as in other things too, the law of the Golden mean. It avoids, on the one hand, the view of God which divests the divine being of every attribute and rejects on the other, the view which likens him to things material. The Quran says; on the one hand, there is nothing which is like him; on the other, it affirms that he is Seeing, Hearing, Knowing. He is the King who is without a stain of fault or deficiency, the mighty ship of His power floats upon the ocean of justice and equity. He is the beneficent, the merciful. He is the guardian over all. Islam does not stop with this positive statement. It adds further which is its most special characteristic, the negative aspect of the problem. There is also no one else who is guardian over anything. He is the mender of every breakage, and no one else is the mender of any breakage. He is the restorer of every loss and no one else is the restorer of any loss what-so-ever. There is not God but one God, above any need, the maker of bodies, creator of souls, the lord of the day of judgement and in short in the words of Quran, to him belong all the excellent qualities.

Regarding the position of man in relation to the Universe, the Quran says "God has made subservient to you whatever is on the earth or in the universe. You are destined to rule over the Universe. But in relation to God, the Quran says, "O man, God has bestowed on you excellent faculties and has created life and death to put you to test in order to see whose actions are good and who has deviated from the right path".

Inspite of free will which he enjoys to some extent, every man is born under certain circumstances and continues to live under certain circumstances beyond his control. With regard to this, God says according to Islam, it is my will to create any man under conditions that seem best to me. Cosmic plans finite mortals cannot fully comprehend. But I will certainly test you in prosperity as well as in adversity, in health as well as in sickness, in heights as well as in depths. My ways of testing differ from man to man, from hour to hour. In adversity do not despair and do not resort to unlawful means. It is but a passing phase. In prosperity do not forget God. God's gifts are given only as trusts. You are always on trial, every moment on test. In this sphere of life there is not reason why, there is but to do and die. If you live, live in aecordance with God; and if you die, die in the path of God. You may call it fatalism. But this type of fatalism is a condition of vigorous increasing effort, keeping you ever in the alert. Do not consider this temporal life on earth as the end of human existence. There is a life after death and it is eternal. Life after death is only a connecting link, a door that opens up hidden reality of life. Every action in life, however insignificant, produces a lasting effect. It is correctly recorded somehow. Some of the ways of God are known to you, but many of his ways are hidden from you. What is hidden in you and from you in this world will be unrolled and laid open before you in the next. The virtuous will enjoy the blessings of God which the eye has not seen, nor has the ear heard, nor have they entered into the hearts of men to conceive of them. They will march onward reaching higher and higher stages of evolution. Those who have wasted opportunity in this life shall under the inevitable law, which makes every man taste of what he has done, be subjected to a course of treatment of the spiritual diseases which they have brought about with their own hands. Beware, it is a terrible ordeal. Bodily pain is torture, you can bear it somehow. Spiritual pain is hell, you will find it almost unbearable. Fight in this life itself the tendencies of the spirit prone to evil, tempting to lead you into iniquitous ways. Reach the next stage when the self-accusing spirit in your conscience is awakened and the soul is anxious to attain moral excellence and revolts against disobedience. This will lead you to the final stage of the soul at rest, contented with God, finding its happiness and delight in Him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexes will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the central core of submission to the will of God and complete surrender to his divine purpose. All hidden energies will then be released. The soul then will have peace. God will then address you 'O Thou soul that art at rest, and restest fully contented with thy Lord, return to thy Lord, He pleased with Thee and thou pleased with Him; So enter among my servants and enter into my paradise.' This is the final goal for man; to become on the one hand the master of the universe and on the other to see that his soul finds rest in his Lord, that not only his Lord will be pleased with him but that he is also pleased with his Lord. Contentment, complete contentment, satisfaction, complete satisfaction, peace, complete peace will result. The love of God is his food at this stage and he drinks deep at the fountain of life. Sorrow and defeat do not overwhelm him and success does not find him vain and exulting.

The Western nations are only trying to become the masters of the Universe, but their souls have not found peace and rest.

Thomas Carlyle, struck by this philosophy of life writes " And then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues " If this be Islam", says Goethe, "do we not all live in Islam?" Carlyle himself answers this question of Goethe, " Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

• • •

These God-realisers constitute a blessed community and on account of their intense love for afflicted mankind, they live only for its benefaction and betterment, proclaiming from Pole to Pole, like a rumbling cloud the Eternal Gospel of God from everlasting to everlasting.

- Sri Gurudev Ranade

WHAT OUGHT WE TO DO ?

Prof : S. N. Kulkarni, M. A. B. T.

In principle we all agree that it is our moral responsibility that we should or must clear off our dues. But many of us fail to do so in reality. Similarly, we do not raise any objection to the saying that all of us are duty-bound. How many of us strive to translate this saying into reality ? It is our common experience that precept and practice seldom go together. We usually take pleasure and pride in giving sermon to others day in and day out. We often parade our enthusiasm and wisdom in engaging ourselves in tall, loose and idle talk. When the time for action comes, we falter and fail miserably. The more we talk, the less we act.

It is said that we are born to live and to do. We have sincerely to perform our duties which bring about the personal and common good.

It may be said that the term ' duty ' is derived from the word 'due'. I feel that there is a close relation between these two words. I hold that duty has an ethical background. So duty is what one ought to do. Some maintain that what one should or must do is duty. I do not agree to this view. The words 'should' and 'must' though forceful and effective in expression, become forceless, meaningless and in-effective in effect. They simply indicate coercion, compulsion, command and external pressure under which no substantial and worthwhile work is done of one's own accord. Implicit obedience is expected of a soldier. Soldier's code of conduct is different from the code of conduct followed by civilians. The discharge of duty ought to be left to the free will and conscience of the individual concerned. He or she alone is able to decide what to do and what not to do. We can only expect others to do their duties; but we cannot force them to do the same.

In regard to the discharge of duties, we generally come across five categories of people. (1) There are people who perform their duties sincerely without knowing the meaning of duty. (2) Many persons deliver lectures on the dias and express vehemently their views in the press as regards the scope, nature and importance of duty, never bothering to act as they speak or think. (3) Many people pretend to perform their duties out of fear and under compulsion. (4) Some say with an air of superiority that it is their sacred duty to get the duties done by others looking to the interest of others. (5) We find very few people who are busy with the performance of their duties silently, sincerely and modestly knowing what is meant by duty. Such people have sense of duty. They are not sensitive to the good or bad remarks passed by others. They hardly expect anything in return for the duty performed. 'Great are such people' says Sarvajna, the author of a large number of popular 'Tripadis' written in Kannad.

There are people who advocate the theory of minimum work and maximum benefit, a fine creation of their idle and unhealthy brain. This so-called theory is positively detrimental to the good of the individual and the society. Such people argue that people performing their duties sincerely, shall have to suffer a lot. They plead that sincerity is a crime in order to substantiate their argument. Such a mistaken and perverted view should be totally rejected as it is contrary to the fundamental values of life.

It would not be out of context, if we consider here the oft-quoted saying 'Duty for Duty's sake.' Some sense in it a feeling of indifference towards duty. It is said that when duty is performed for duty's sake, it becomes artificial, formal and mechanical. It is also contended that it fails to take into account the views and nature of ordinary and average people. We have to admit that this statement applies only to few people who perform their duties disinterestedly and dispassionately without expecting any reward. Such people do not fail in their duties on account of disappointment or dejection. They derive real pleasure from the performance of their duties. 'Duty for duty's sake' is as good as 'Anasakti-Yoga'. referred to in the Bhagwadgita. It is disinterested, self-less service undertaken with a sense of detachment.

We cannot fully grasp the meaning of 'Duty' without referring to 'Right', its counter-part. They are correlative and supplementary. They together constitute the true concept of citizenship. It is aptly said that every right carries with it a corresponding and inescapable duty. Rights are always loaded with obligations. According to Gandhiji the true source of rights is duty. It is my duty to recognise the rights of others, and others in return, should feel that it is their duty to give scope to enjoy my rights. Our neighbour has every right to tune his radio as and when he likes if he feels it is his duty not to disturb his neighbours. Really speaking, right is an indirect duty. Rights and duties are based on the principle of 'give' and 'take' which is the very basis of life. One who realises the worth of duties and performs them in the true spirit, can alone be eligible to enjoy rights. Rights pose danger in the absence of duties. Duties are harmful and meaningless without rights. If the stress is laid on rights only, there is always a fear of anarchy and disorder. If we lay emphasis on duties only, we will surely make room for slavery and serfdom. The abrogation of the fundamental rights and the introduction of ten fundamental duties speak for the ugly state of affairs, prevailed during emergency in our country. Rights and duties together will contribute to the development of the individual's personality and the social welfare.

It is held that persons holding high offices or at the helm of affairs are not given a free hand to perform their duties according to the dictates of their conscience on account of pressures and influences exerted from varous quarters. We have to maintain here that such persons fail in their duties and forfeit their moral right to be in such high offices. They not only deceive themselves but deceive others also. Some times they may neglect their duties, due to laziness. But it is amusing to note that they do not hesitate to claim their rights and exercise them to the fullest possible extent. How can such people make others work ?

On certain occasions, we are in a fix as we are confronted with conflicting obligations or loyalalties.

At that time, after weighing pros and cons, we have to decide as to which loyalty or obligation should be given the first due preference and act accordingly. But it is not an easy job.

One who had a developed conscience is in a better position to understand oneself and others. Such a person is fully aware of his limitations, shortcomings and good points. He makes efforts to get rid of superiority and inferiority complexes. He understands that his fellow-beings are human beings and treats them as such with due sympathy.

But to know oneself is the most difficult task. Some say that it is an ideal to be cherished and accomplished and that it is an acme to be reached. Self-conscience and self-understanding lead to self-realisation. It is said that self-realisation is God-realisation.

Self realisation is the most fundamental and supreme duty of man. It may be added that it is the main source of all other duties. One rarely succeeds in discharging this basic duty. It is important to note that fulfilling other duties or loyalties automatically leads to the fulfilment of the supreme duty. The worldly duties do not conflict with the supreme duty of self-realisation. On the contrary, the former pave way to the latter. Life is a contiuous endeavour towards self realisation. Life is constant quest for the true self, the realisation of which leads to the entire good of the mankind. Is is not our duty to undertake such an endeavour and quest ?

* * *

Review

Fifty years of Philosophy :

Dr. T. M. P. Mahadevan, Professor Emeritus, The Dr. Radha-Krishnan Institute for Advance study in Philosophy, University of Madras.

In this Golden Jubilee Address, Dr. T. M. P. Mahadevan, renowned Scholar and a Champion of Advaita, reviews the development of the department of philosophy over the last fifty years at the University of Madras. He has used this opportunity to give a detailed account of the growth of the department from 1927 to its present form and status is 1977. The reader finds it very interesting. Dr. Mahadevan has paid glowing tribute to Prof. S. S. Suryanarayana Sastri, the first Reader in the department for his meritorious contribution towards its development and service to the cause of philosophy. In this context, we are told that Prof. Sastri differed from Shankara in regard to certain details of the Advaita teaching in his sincere efforts to make it more acceptable to people. Still Prof. Sastri was second to none in his admiration for and devotion to Shankara, the great master. An elaborate account of Prof. Sastri's views on such Advaita doctrines as the relation between the *Vyavaharika* and *Paramarthika* sphota vada, knowledge as a means to release, the distinction between jivanmukti and videha mukti, the negative mode of describing Brahman etc. makes an interesting reading. We learn that Prof. Sastri preferred the Advaita of Mandana, the author of Brahmasiddhi and a contemporary of Shankara to that of Shankara. He regarded Mandana as a "truer Advaitin" and "the foremost among the integrative Advaitins."

Dr. Mahadevan counts Prof. Sastri as one among the distinguished decorators and embroiderers of the fabric of Advaita.

Dr. Mahadevan who succeeded Prof. Sastri has been connected with the fortunes of the department of philosophy in one way or the other since 1933 when he joined the department as a research scholar. He continued the research tradition set up by Prof. Sastri. He tried to defend the Advaita of Sankara by his own interpretation and this in a way was an answer to the vital issues raised by Prof. Sastri. If Prof. Sastri is responsible for the birth of the department, Dr. Mahadevan is responsible for its present stature and fame. Because of his sincere efforts and scholarly pursuits over the last three decades, the department has now grown into an institute of Advanced Studies in Philosophy named after Dr. Radhakrishnan, an eminent scholar of world repute and has won international fame. Under the able guidance of Dr. Mahadevan the institution is sure to attain better and better progress in the years to come and render its significant service to spread spiritualistic philosophy and to get recognition it deserves in today's world governed by materialistic attitude. Dr. Mahadevan being inspired by Prof. Sastri has devoted his life for this noble cause and deserves compliments from all lovers of philosophy.

K. D. Tangod.

II

DARSANAMALA –

A Garland of Visions By Narayana Guru. Traslated from Sanskrit with Commentary by Swami Shaktidhara. Published by C. S. Gupta, Satsangha Seva Samithi; Gandhi Bazaar Bangalore-4 Rs. 21-

The booklet is a collection of compositions in Sanskrit sprung from the philosophic contemplation and vision of the Sage Narayana Guru. *Darsana Mala* is his most mature and major work in Sanskrit on *Brahma Vidya,* the Science of the Absolute. The booklet is divided into ten chapters, each of ten verses. These chapters cover a few important topics pertaining to the philosophy of Advaita. The booklet opens with a chapter on Adhyaropadarsanam or Vision of Superimposition and ends with a chapter on Nirvana Darsanam or Vision of Nirvana. In the opinion of the author, Nirvana is the most important subject as it is the *Siddhanta* or the final goal of all spiritual and philosophic endeavour.

In the introduction, the translator and commentator, the Swamiji makes it clear that the sage Narayana Guru has no particular doctrine or creed which he wants us to blindly believe. The Darsana Mala is beyond all creeds. Still a close study of the work makes one feel that it is an exposition of the philosophy of Advaita whose main principles are the illusive and relative nature of the world and the eternal reality of the non-dual Absolute Self. The speciality of the work consists in explaining the implications of the verses by quoting from various other scriptural texts in their support. This adds to its value. The work is intended to be a guide to spiritual aspirants which purpose it serves in a significant manner. Nevertheless, one who is not already introduced to these principles finds it difficult to follow all that the work places before him.

K. D. Tangod.

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Prop : S. B. Katarki

Academy of Comparative Philosophy and Religion, Belgaum. A short report. (1-10-1977 to 31-12-1977)

The board of trustees received a shock in this quarter; one of the trustees Shri M. M. Saraf passed away suddenly on 2-12-1977. A condolence resolution was passed and communicated to the bereaved family.

We had two important functions in this quarter; publication of the Life of Saint Shivalingawa along with unveiling of her portrait by His Holiness Vedant-kesari Shri Mallikarjunswamiji and Geeta Jayanti. Information about these functions is published in this Number.

Shri Rohit Mehta and Smt. Shreedevi Mehta paid a visit to Gurudev Mandir on 10-10-1977. Smt. Mehta recited songs of Sant Kabir and Shri Mehta explained the philosophy of Kabir in Hindi by reference to these songs. A gist of the talk is printed in this Number.

Poojya Shri Mallikarjunswamiji of Bijapur camped in Gurudev Mandir from 20-11-1977 to 23-12-1977 and gave talks in Kannad both in the morning and in the evening. These talks were interesting and instructive and highly appreciated by the audience.

Shri Meghashyama Ranade, Guruji, Madgaon, gave 3 talks on Jnaneshwari, XII.

The following persons have become life-subscribers on payment of Rs. 100/- each.

1) Shri Hanmant Vyasrao Tanksali, Dombiwali.
2) Dr. Shankarrao Narayanrao Chavan, Bijapur.
3) Shri R. A. Mahindrakar, Bijapur.
4) Smt. Kumudini Nagarkar. New Delhi.

The following 5 persons have been enrolled as life-members on payment of Rs. 250/-each.

1) Shri Dattatraya Ramchandra Mulay; Dombiwali.
2) Smt. Sarojini Khanolkar, Mysore.
3) Shri. G. V. Tulpule, Sangli.
4) Shri. K. B. Dabade, Udipi.
5) Shri. S. R. Lad, Vile-Parle, Bombay.

One of the Silver Jubilee Volumes (Life and Teachings and the Philosophy of Sri Gurudev Ranade and the Saints of the Sampradaya) is now in press. The printing of the book-Philosophy of Jnaneshwar (Marathi) has been unfortunately delayed in the Press. The two books may come out before the end of March 1978.

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संत कबीरका उपदेशामृत

– रोहित मेहता

बहनों और भाइयों आज हम दोनों को बहुत आनंद हुआ है। आनन्द में वृद्धि भी हुई है क्योंकि जिस संस्था को श्री गुरुदेव रानडे की स्मृति के रूप में बनाया है उस संस्था में संतों के जीवन के बारे में बोलने में आनंद आता है। मैं उनसे इलाहाबादमें मिला था। उनकी Pathway to God किताब पढकर हमें खुशी हुई थी। उनके प्रति हार्दिक श्रद्धांजली अर्पण करता हूँ जिन्होंने भारतीय संस्कृति को जीवित रखनेमें बहुत बडा योगदान दिया है। हमारे संतोंने भारतीय संस्कृति को जीवित रखा है।

कबीर इस देश के महान संत हो गये हैं। दुनियाभर में कबीर जैसा महान संत मिलता नहीं। कबीरजी अद्वितीय व्यक्ति थे। इनका जन्म काशीमें हिंदु परिवार में हुआ लेकिन वह परिवार बहुत गरीब था। बच्चें का पालन पोषण नहीं कर सकते थे। काशी में एक तालाब है – नहर तालाब नाम का। वहाँ इस छोटे बच्चे को छोड दिया। वहाँ से एक मुसलमान जा रहा था। उसने उसे उठा लिया और उसे घर ले गया। उनका जन्म हिंदु परिवार में और पालन पोषण मुसलमान परिवार में हुआ इस लिये वे हिंदु-मुसलमान दोनों को जो कहना है कह सकते थे।

कबीर का व्यक्तित्व बडा अद्वितीय था। एक बार एक सज्जन उनके घर गये। दरवाजा खटखटाया। पत्नीने कहा – कबीरजी घर में है नहीं। वे स्मशान गये हैं। सज्जन ने कहा – 'मुझे तो उनसे मिलना है, बडा जरुरी काम है। मैंने कबीर को कभी देखा नहीं। स्मशान में कई लोग होंगे। मैं उन्हें कैसे पहचानूं ?' पत्नीने कहा, 'स्मशान में सब लोग रोते होंगे – कुछ बी दुःखी होंगे। उनके बीच कोई मनुष्य दिखाई पडे जो हसता है वही कबीर है।' इसतरह कबीर का व्यक्तित्व अदभुत था। कबीरजी निरक्षर थे। कपडा बुनते थे। अपना व्यवसाय करते करते जो जीवन संदेश उन्होंने दिया है वह अनुपम है। पांच सौ वर्ष पहले के इस निरक्षर आदमीने ऐसा मनोविज्ञान दिया है जो आजकल के पाश्चात्य पंडित भी नहीं दे सकते हैं। कबीरने सुंदर ढंगसे मनकी मीमांसा की है।

(२)

'घुंघट के पट खोल'

इस पद में कबीर जी कहते हैं कि ईश्वर के साक्षात्कार केलिये संसार नहीं छोडना है। जंगल नहीं जाना है। जहाँ हम हैं वहाँ ईश्वर का साक्षात्कार हो सकता है। लेकिन उसके लिये आवश्यक है माया का परदा हटाना। यह परदा बडा सुंदर है रत्नजडित है, नकली है। उसे मन ने ही बनाया है। इसलिये भगवान का दर्शन नहीं होता। कबीर कहते हैं तुम भगवान के नाम का जप तो करते हो लेकिन उस वक्त माला तो तुम्हारें हाथ मे फिरती है, मुंह में जीभ फिरती है लेकिन मन कहाँ है ? वह तो चारों ओर घूमता है। मन विभाजित है। इस विभाजित मन से नामस्मरण नहीं हो सकता।

दूसरे एक दोहे में कबीरजी कहते हैं तुमने सिर का मुंडन क्यों किया ? सिरमुंडने से खुद को हम धार्मिक मानते हैं लेकिन जिसका मुंडन करना चाहिये उसका मुंडन नहीं करते। हमें मन का मुंडन करना चाहिये जिसमें विकार भरे हुअे हैं। मन का मुंडन करने से-विकारों को दूर करने से–लाभ होगा।

कबीर पूछते हैं तुम्हारा अल्ला कहाँ है ? ईश्वर कैसा है ? तुम जोर जोर से बांग देकर उसे पुकारते हो वह क्या बहरा है ?

'चिउँटी के पग नेवर बाजे सो भी साहब सुनता है' अरे ! छोटी चींटी के नन्हे पाँव को घुंघरु बांधे तो भी वह उसकी आवाज सुन सकता है। उसके लिये चिल्लाकर कहने की क्या जरुरत है ? पंडितजीको वे सुनाते हैं तुम्हारे दिलमें तो ईर्षा है, मद है। बाहरसे धर्म का दिखावा है। इससे तुम ईश्वर को नही प्राप्त कर सकोगे।

कबीरजी तो मन के बडे पंडित थे। उन्होंने मन के बारे में जितना कहा उतना और किसीने नहीं कहा है। शरीर की भूख मर्यादित है। मन का भूख तो अनंत है। उसे तृप्त करना असंभव है। हमारी आवश्यकताओंको (Needs) तृप्त करना आसान है लेकिन तृष्णा को (Wants) तृप्त करना कठिन है। हम तृष्णा की ओर बढ रहे हैं। नयी चीज देखकर लेने की-खरीदने की इच्छा होती है। इसके पहले उसके बिना भी जी सकते थे अब मात्र नहीं। लगता है उसे लेना ही पडेगा। तृष्णा की तृप्ति करने के प्रयत्न में हमारी सब शक्ति चली जाती है। हम समय को बचाते हैं लेकिन उसे छिन्न भिन्न करते हैं। बैलगाडी में जानेवाले के पास बहुत समय था – वह प्रकृति सौंदर्य का आनंद उठाता था-बातचीत–चर्चा करता था लेकिन आज हवाई जहाज से जानेवाले के पास समय नहीं है। कारण हम आवश्यकता के पीछे नहीं–तृष्णा के पीछे लगे

हैं । मन की तृष्णा कभी तृप्त नहीं होती । शरीर बीमार है तो उस पर इलाज हो सकता है । लेकिन जब मन फट जाता है तब उसपर इलाज सुझना बडा मुश्किल है । आज हमारा मन फट गया है । मन विकृत हो गया है इसलिये समस्याएं भी विकृत हो गई हैं ।

कबीरजी कहते हैं तुम तीर्थस्थान जाकर शरीर को पवित्र कर सकते हो । दान देनेसे धन को पवित्र कर सकते हो । मन कब पवित्र होगा? विद्वान होनेसे मन पवित्र नहीं होता । जब पूर्ण ज्ञान होता है, अन्तर्ज्ञान होता है, अन्त:प्रतिभा जागृत होती है तब मन पवित्र हो सकता है । मन की कथा तो किसी ने सुनी नहीं । जो मन की कथा सुनता है, मन को परख लेता है उसे काल की बाधा नहीं होती ।

मैंने काम किया, मैंने विजय पायी में अहंकार की भावना है । जो संत अपने को संत कहता है वह संत नहीं है । जो सद्‌गुणी अपने को सद्‌गुणी कहता है वह सद्‌गुणी नहीं है । क्योंकि सद्‌गुण तो ऐसी चीज है जो स्वाभाविक है पुष्प के सुगंध जैसी । 'मैंने नम्रता की' में भी अहंकार है । 'मैंने किया' इस भावनासे हमारी संस्थाए टूट जाती हैं । हमें अहंकार का त्याग करना है ।

कबीरजी कहते ह मैं तो मशाल लेकर बाजारमें खडा हूँ । जो अपना घर जला देने के लिये तैयार है वह मेरे साथ आये । यह घर क्या है ? घर आसक्ति का स्थान है । उस आसक्ति को जलाना है । भगवद्‌गीता में भी यही कहा है-'सर्व धर्मान् परित्यज्य मामेक शरणं व्रज'। मन का व्यापार बंद हो । यदि मन शांत हो जाय तो सब कुछ होगा । 'तो मैं का' भाव नहीं रहेगा । आसक्ति नहीं रहेगी ।

कबीरजीका कहना है जिसके दिलमें प्रेम का जन्म नहीं हुआ उसका जन्म व्यर्थ है । सांस तो चलती है लेकिन उसमें प्राण नहीं । प्रेम जैसी कोई साधना नही है । प्रेम नहीं है तो हम एक दूसरे के साथ काम भी नहीं कर सकते हैं । प्रेम है तो सब काम कर सकते हैं । प्रेम प्रेम तो सभी कहते हैं लेकिन प्रेम को बहुत कम जानते हैं । इस प्रकार महात्मा कबीरजीने अपने विचार सुंदर ढंगसे जन भाषामें व्यक्त किये हैं ।

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